A HISTORY OF THE REVOLT OF ALI BEY, AGAINST THE OTTOMAN PORTE,

INCLUDING

An Account of the Form of Government of EGYPT; together with a Defcription of GRAND CAIRO, and of feveral celebrated Places in EGYPT, PALESTINE, and SYRIA:

To which are added,

A fhort Account of the prefent State of the Chriftians who are Subjects to the Turkifh Government, and the Journal of a Gentleman who travelled from

ALEPPO TO BASSORA.

By S. L. Κοσμοπολίτης.

The SECOND EDITION.

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M.DCC.LXXXIV.

TO THE

READER.

HAVING met with ſome paſſages concerning Ali Bey's revolt againſt the Turkiſh government, lately printed in the German language, I thought it would be a loſs to the publick, not to know the whole hiſtory of this unfortunate prince; and therefore, having been intimately acquainted with him for a conſiderable time, and an eye-witneſs of many of his adventures, I have, at the deſire of ſeveral of my friends, drawn up the following faithful narration of his life and tranſactions: and ſince Egypt, Paleſtine, and Cælo-

ſyria, were the principal ſcenes of action, I have prefixed a ſhort deſcription of Egypt, with an account of the preſent mode of government, (which is partly monarchical, and partly ariſtocratical) of the laws, privileges, and revenues of the republick, and the cauſe of the laudable revolt of Ali Bey againſt the Ottoman Porte. Then follows an an account of his life and tranſactions, in which I have endeavoured to relate every thing with correctneſs and truth; but hope to be excuſed, if ſometimes I am not quite exact in diſtances of places, and ſome trifling circumſtances, having had the misfortune to loſe my journal, with many other valuable things, after the defeat of Ali Bey, which obliges me to truſt to my memory. Thirdly, I have added a deſcription of ſeveral places in Cæloſyria and Paleſtine, to illuſtrate the hiſtory, and aſſiſt the traveller in thoſe countries; and for the ſame purpoſe

poſe, I have copied, by permiſſion of a friend, the journal of a gentleman who travelled by land to Eaſt-India, by the way of Aleppo, Bagdat, and Baſſora; and as frequent mention is made of the Greek Chriſtians under the dominion of the Turks, I have (I hope not improperly) added ſome account of the preſent ſtate of that church.

The reader may doubt of the veracity of the author, and wiſh to know how he became acquainted with Ali Bey; I will therefore ſatisfy his curioſity as far as delicacy will admit. In the year 1746, about the end of May, a very intereſting affair happened to our family; my eldeſt brother, to avoid death, or change of religion, thought proper to baniſh himſelf for ever from his native country: he took me with him, and we went to Damiata, or Peluſium. I ſtayed with him there two weeks, being then about the age of ten years, till he received

ceived an anſwer from Grand Cairo, to a letter which he had written to a relation of my mother, who was then in the ſervice of Rahip Mahomet, Paſha of Cairo; from thence I was ſent from my brother's, to my uncle at Cairo. My uncle was intimately acquainted with Ibrahim Kiahaya, whom I mention in my work. Ali Bey was then in the office of haſnadar, and my uncle uſed frequently to take me with him to Ibraham Kiahaya, who often ordered Ali to give me one thing or another as a preſent; Ali uſed alſo to come very often to my uncle's houſe, in the caſtle, and had many preſents from my uncle, ſuch as furs and broad cloth, and other foreign things; by theſe means I became intimately acquainted with Ali, though a youth. This firſt acquaintance laſted till the year 1749, in which time, the Paſha being diſmiſſed by the Divan, in the manner hereafter mentioned, my uncle was obliged

liged to follow him, and I alſo went with him to Natolia, to a town called Giuſel Iſſar, at which place we remained fourteen months; but my uncle's health being in danger, as the air of the country did not agree with his conſtitution, he begged leave of the Paſha to remove for change of air, and having obtained it, we departed from thence to Smyrna, and from thence to Conſtantinople. I ſtayed with him till the year 1753, at which time ſome circumſtances obliged me to part from him, and live independent; I therefore thought proper to lead a mercantile life, and having ſome money in my poſſeſſion, inveſted it in goods there, and putting them on board a ſhip which was going to Syria and Damiata, I went with it to Damiata. There I met Maalim Michael Farha, who was then under-commiſſioner in the cuſtoms, and protected by Ibrahim Kiahaya, and favourite to Ali Bey, with whom I became acquainted,

and

and he bought of me moſt of my goods. From him I heard of Ali Bey's elevation, and begged of him, whenever he found an opportunity, to pay my reſpects to him. From that time I uſed to correſpond with Maalim Farha, and in his letters he aſſured me, that he always preſented my reſpects to Ali Bey, whenever he received any letters from me. He alſo very often uſed to ſend me a commiſſion for European goods, for Ali Bey, which I punctually complied with.

In the year 1769, while I was in Europe, I received an order from Ali Bey himſelf, accompanied with Farha's letter, deſiring me to endeavour to ſettle ſome affairs for him in my travels, and go to Cairo as ſoon as poſſible, becauſe he had ſome ſervice to employ me in. My affairs detained me in Europe till the year 1771, when I went to Alexandria, and from thence to Cairo, where I had the honour to be

be preſented to him, by Maalim Farha, and ſince that time I remained in his ſervice, till his defeat, which involved me in ruin. As for the things of which I was not an eye-witneſs, they were related to me by Farha, Tantavi, Riſk, Zulficar, and ſome by Ali Bey himſelf.

The reader will pleaſe to obſerve, that the dates mentioned in the life of Ali Bey are according to the old ſtile.

N. B. The Firſt Edition of this Work having been ſo generouſly patroniſed by the publick as to have been ſold in a few months, I have been encouraged to publiſh this ſecond Edition; to which, for the further illuſtration of the hiſtory, is added a New and Correct Map of Egypt, Syria, &c. from the beſt authorities; with a View of Bab-el-fetuch, one of the gates of Cairo.

THE

GREEK LANGUAGE,

Both ANCIENT and MODERN,

TAUGHT BY THE

A U T H O R,

And rendered familiar in Converſation,

ACCORDING TO THE

TRUE GREEK PRONUNCIATION.

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A N


A
NEW and CORRECT MAP
of
LOWER EGYPT,
PALESTINE, CELOSYRIA
AND
Part of ARABIA.
From the latest Authorities.
Engraved for the History of the Revolt of Ali Bey, 1783.
SYRIA
Damascus or SHAM
Barut
Sidon
Tyrus
St. John d'Acre
Caipha
Salha
Nazareth
Carmel
Cesarea
Joppa
Naplouse
Lidda
Rama
Ascalon
Gaza
JERUSALEM
Bethlehem
Hebron
Dead Sea
Jordan
GALILEA
PALESTINE
MEDITERANEAN
Damiatta
Rosetta
Mansura
Salachia
DELTA
Desert
Lake Sheib
Bulac
Masr, or CAIRO
Masr el Cadim, or Old Cairo
Giza
Suez
Fount.s of Moses
Mount Askar
ARABIA
Ramathan
Abu Salima
Caverns
Alabaster Mt.
Quarries of Yellow Marble
Mt. Horeb
St. Catherines
Mt. Sina
Akaba
Raithu
Tor
Midian
Dry Torrents
Red Valley
Ansine
Melavi
Saït
Aboutig
Akmin
Koffir
Torrents
River Nile
Sandy Ridge
The River without Water
L. Gara
EGYPT
RED SEA
Kalla Moilah
Deba
Istabel Antur
Dolma
Schiabon
Reghab
Jambo
Gar
Rabogh
Berenice
Giddah

AN ACCOUNT OF

MASR, GRAND CAIRO, BULAK, the RIVER NILE,

AND THE

GOVERNMENT OF EGYPT.

EGYPT, divided into Upper and Lower, is ſituated in the north-eaſt part of Africa, between 29 and 38 degrees of eaſt longitude, and 21 and 31 of north latitude, extending 600 miles from north to ſouth; 100 to 200 from eaſt to weſt; bounded on the north by the Mediterranean; on the eaſt by the Red Sea, and the iſthmus of Suez, which divides it from Arabia; on the ſouth by Abyſſinia and Ethiopia, and on the weſt by the deſerts of Barca and Nubia.

The government of Egypt is monarchical and ariſtocratical; the firſt is repreſented by the Grand Signior's Viceroy, and the ſecond is adminiſtered by the Mamluks, or ſlaves, which the word ſignifies; for no free-born man is admitted to the dignity of Bey, neither can the children of a Bey ever attain to it. Theſe ſlaves are all natives of Iberia, commonly called Georgia, Circaſſia, or Amaſſia and Mengrelia, bought by the ſlave merchants, or ſtolen by banditti, who often make excurſions into thoſe countries, for the expreſs purpoſe of ſtealing the male children of the natives, which they carry with them into Egypt, and ſell for ſlaves.

In Upper Egypt there are eleven Sangiaks, or governors of provinces, and thirteen in Lower Egypt, all of whom are Mamluks.

There

There are twenty-four Beys, the chief of whom is the Bey of Masr,[a] which is the capital of Lower Egypt; and the second in dignity is the Bey of Säide,[b] the metropolis of Upper Egypt. The Kiahaya[c] and Chaoush[d] of the Janizaries are included in the number of the twenty-four Sangiaks, by virtue of their office.

The city of Masr, or Grand Cairo, stands about one mile from the river Nile to the east, and extends from north to south, about four miles and a half, and three from east to west. It is situated at the bottom of the mountain, called by the natives Mokadem, having on the east a castle built upon a rock. About a mile to the west stands the town of Bulak; on the north

[a] The Egyptian name for Grand Cairo. [b] The capital of Upper Egypt, situated on the banks of the Nile, 150 miles south from Cairo, and supposed to be the ancient Thebes; it is 32 deg. 20 min. east longitude, and 22 deg. north latitude. [c] Steward or Inspector General of the Janizaries. [d] Adjutant General of the Janizaries.

the ruins of the ancient Heliopolis; on the ſouth the town called Old Cairo, or Maſr-el-kadim, by the natives. The principal ſtreets of Cairo generally extend from north to ſouth, and the leſſer from eaſt to weſt; theſe laſt communicate with the chief of theſe capital ſtreets, which commences from the north-gate, and ends with the ſouth, called by the natives Darbe-el-kibear; this ſtreet on both ſides is lined with ſhops, filled from top to bottom with all ſorts of merchandize; but great caution muſt be obſerved in dealing with the Arabs, eſpecially thoſe of the lower claſs, as they frequently aſk double to what they mean to take.

The houſes of the better ſort of inhabitants are built of ſtone, and generally two, and ſome three ſtories high; the rooms are large and lofty; but thoſe of the lower claſs are built of unburnt bricks, and only one ſtory high. This

city is divided into diſtricts, and at the entrance of each ſtands a gate. The aldermen and other officers appointed to keep peace and order in each quarter, are guarded by a corps of Janizaries, poſted at the gate, and relieved once a year, who are not obliged to do military obeiſance to any of their ſuperiors. If any riot or diſturbance ariſe in any of the quarters, and they neglect to aſſiſt the officers to quell the mob, and puniſh the culprits, they are not only diſmiſſed from their places, but anſwerable for their neglect of duty with their lives. The houſes of the grandees are ſurrounded with high walls, and are very magnificent buildings; the rooms are elegantly furniſhed, and painted and decorated according to the Aſiatic taſte; their gardens are planted with all ſorts of fruit trees and flowers; water works and pools alſo are conſtructed and made in theſe gardens, with a fine ſpecies of marble, brought from Upper Egypt. The eſtabliſhed

 religion

religion of the country is Mahometanifm, yet all other religions are tolerated. The Mahometans have many giamees, or mofques, and the greater number of them are very grand ftructures; the moft magnificent is the mofque of Sultan Haffan; next to that is the famous hofpital Muriftan, in which fourteen thoufand men, and the greater part of them blind, are fupported out of the revenue of the country. Near this giamee ftands an academy, which is a very beautiful edifice. Not far from thence is a noble building, called In-Stuck-Selah, where the merchants meet to tranfact bufinefs; from this giamee the great fquare of Roomeli begins, extending towards the fouth, about twelve hundred yards, and from eaft to weft, about eight hundred. To the fouth of this fquare there is another lefs fquare, called Kara-Meitan: befides the ftately buildings of giamees mectebes, or academies, there are houfes belonging to the grandees, vekia-

les, or inns, and publick baths, or hamams, no leſs magnificent. In the middle of the city the Greeks have a large church, dedicated to St. Nicholas; near which the Armenians have one, and the Copts two; one near the Greek church, and another in a ſtreet called Harte-Room, in which ſtreet their patriarchs, and that of Alexandria, of the Greek perſuaſion, reſide: the archbiſhop of Mount Sinai has another, in a ſtreet called Juwania; though this prelate reſides in Maſr, nevertheleſs he is not a ſuffragan to the patriarch of Alexandria, but to that of Jeruſalem. The Jews alſo have a ſynagogue not far from the Greek church, and they live all in one quarter of the city, which is ſhut up every night; the natives call that quarter Har-tel-Ihud, or the Jews ſtreet. A canal traverſes the city from ſouth to north, and divides it into two parts; the eaſtern part is called Uſbekie, and Fundukie: the weſtern, Moſque, in which

ſtreet the European conſuls and factors reſide. There are fifteen bridges over this canal. 1. Kantaret-fuem-el-chalidſg. 2. Kantaret-ed-jeneine. 3. Kantaret-is-ſabbà. 4. Kantaret-emeer-Seihee. 5. Kantaret-ed-jamemys. 6. Kantaret-ſuqun. 7. Kantaret-abdurahman-kiahaya. 8. Kantaret-bab-el-harka. 9. Kantaret-el-emeer Huſein. 10. Kantaret-el-moſque. 11. Kantaret-ed-ſeidide. 12. Kantaret-el-gidide. 13. Kantaret-el-bab-el-ſkarié. 14. Kantaret-el-charub. 15. Kantaret-ed-daher-Beber.

The gates round the city on the eaſt, are, 1. Bab-el-maſr. 2. North eaſt, Bab-el-fituch, both fine ſtructures; from the laſt, the proceſſion of Emeer-harge to Mecca, is always commenced. 3. On the north, Bab-el-med-bah. 4. North-weſt, Bab-el-naſha. 5. Bab-el-ſcarie, an ancient ſtructure, and very ſtrongly built. 6. On the weſt, Bab-el-luk,

luk. 7. South-weſt, Bab-el-Bakrié, without the walls, and amidſt gardens. 8. Bab-alaudan, between the gardens. 9. On the ſouth, Bab-el-me-da-begh. 10. South-eaſt, Bab-el-ſhech-jehaip. 11. Bab-el-hadid, or iron-gate. Through theſe gates all the moſt valuable commodities are brought into the city. The gates which lead into the different quarters of the city, are, 1. Bab-el-favelle. 2. Bab-el-have. 3. Bab-el-ſuel-batui. 4. Bab-el-ſche-chrihan. 5. Bab-en-naſrie. 6. Bab-gheit-el-paſha. 7. Bab-aſub-bey. 8. Bab-ſetti-ſeinab. 9. Bab-teilum. 10. Bab-el-califa. 11. Bab-el-carafe. 12. Bab-el-ſiaebbel. 13. Bab-el-arab-liſſar. 14. Bab-el-cara-meitan, which leads from the great ſquare of Roomeli, into that of Cara-meitan. 15. Bab-el-azab. 16. Bab-el-inkiſharie. 17. Bab-el-vizir. Theſe three laſt gates lead to the entrance into the caſtle. 18. Bab-el-hatab. 19. Bab-el-mahruk, or Burnt-gate. 20. Bab-el-

kureib,

kureib, or ſhort-gate. 21. Bab-el-ſueli. The reader muſt obſerve, that Bab ſignifies gate, and Kantaret, bridge.

Proviſions of moſt ſorts in this city and country are very cheap; wine, ſweet oil, and fire-wood, being brought from diſtant parts in Turkey, are rather dear. In the winter, when the water retires from the canal, it is rather ſcarce, for which reaſon, all houſes having ciſterns and wells, the former are filled from the canal, when the water of the Nile is let into the city: but the well water is rather brackiſh, and is only uſed for waſhing their houſes and clothes.

The waters of the Nile begin to increaſe annually on the 16th of June, old ſtile, which anſwers to our 27th. Oppoſite to Old Cairo, is the key of the water, a houſe ſo called, built upon pillars in the middle of the river. In this houſe is a baſon, with a column in the centre,

on

on which are cut figures of meaſurement, and as theſe marks are covered by the riſing of the waters, the criers daily proclaim the height throughout the ſtreets of the city. The river riſes gradually till it increaſes to fifteen or ſixteen ſpans, as they ſay, to which height it uſually attains on the ſixteenth of Auguſt, old ſtile. On that day the Paſha, attended by all the Beys, goes in proceſſion by land to a Kioſk, or ſummer-houſe, built on the banks of the river; and in the mouths of the canal, multitudes of people aſſemble in barges and boats. On a ſignal given by the Paſha, the workmen directly open the mouth of the canal, and as the water then ruſhes into it, the Paſha throws handfuls of ſilver coins into the ſtream, and the Arabs diving after the money, are allowed to take away as much as they can get. In the ſame moment the people in thouſands of boats ruſh into the canal, and with the ſound of vocal, and many ſpecies

of

of inſtrumental muſick, join to expreſs their joy on the occaſion. Then the Paſha goes on board his bark, with his attendants, and is followed by the Scheik Bellet, in his bark, and all the Beys, who form a proceſſion by water, ſimilar to that which preceded the opening the canal by land.

Although this canal is of the utmoſt utility to Maſr, as long as the water flows, yet when it decreaſes, it leaves ſuch quantities of fiſh where it hath formed lakes out of the city, that the air is corrupted by them; this it is ſuppoſed is the primary cauſe of the plague every ſpring in this place, and which ſpreads throughout the whole Turkiſh empire. This is indeed evident, as the air is remarkably pure and ſalubrious in Upper Egypt, and in this very ſpot, before the waters decreaſe; and could this ſtagnation be prevented, by turning the

waters

waters into different cuts, this fatal diſ-
order might be prevented.

The ſoil here is very rich, and needs but little cultivation, as the river overflows the lands from three to ſix miles on each ſide of its banks. Theſe lakes, which near ſix months appear like ſmall ſeas, in and around the city, gradually decreaſe till they are quite dry, but then the grounds are laid out into gardens, meadows, and ploughed fields, for the remainder of the year, and are ſo fruitful, that the corn ſown in them produces an increaſe of an hundred fold. Beſides theſe lakes, there are canals in the city, eſpecially at a place called Uſbekie, where moſt of the Sangiaks have their ſummer palaces; each of theſe palaces have their own canals, which are called by the natives burget, and on theſe burgets there are many barges, and ſeveral other pleaſure boats for

for the uſe of the grandees and their domeſticks.

The banks of the Nile are thickly planted with ſugar-canes, eſpecially on the iſle of Delta, where the crocodiles, often concealing themſelves, watch for their prey, and ſometimes ſurpriſe men and boys; but the Arabs are well guarded againſt them, as they never go out without having a ſtrong ſtick, with a ſharp and pointed lance at the end of it; whenever the crocodile makes an attack, which he doth open mouth'd, they thruſt the lance into his throat, and kill him upon the ſpot: the Arabs alſo hunt them merely for the worth of their ſkin, which they ſell to the ſhield-makers, who cover with it the outſide of their ſhields. The Arabs are very expert in diving, they will remain under water for a long time, eſpecially in hunting ducks, the method of catching which is this; taking a long running knotted

knotted ſtring in their hands, they dive into the river, and ſwimming under the ducks, paſs a nooſe over their feet, and ſwimming back to the ſhore, as eaſily catch them by this method, as people do fiſh by angling.

The number of the inhabitants in the time of Ali Bey, was calculated by Maalim Riſk, to be between eight and nine hundred thouſand; the moſt numerous claſs of them are the Fellahs, or Arabs; next to them are the Mamluks, and Turks; then the Copts, or the circumciſed Chriſtians, and of the ſect of Monothelites; next to them the Jews, who are moſtly employed in the cuſtom-houſes; the laſt are thoſe of the Greek church, and Roman Catholicks, who are very few; beſides thoſe mentioned already, there are Perſians, Eaſt-Indians, Magrepys, or Weſtern Africans, Habeſſians, and of other nations. The upper ranks of the Egyptians are rather affable, ho-

neſt,

neſt, and hoſpitable, clean in their perſons, and in their houſes, but the lower claſs of them are very deceitful, thieviſh, filthy in their perſons and in their houſes; foreigners muſt be cautious of them in their walks, or they will be ſure of loſing their money, and every thing elſe contained in their pockets; it will be better for a ſtranger to hire an aſs, which may be had in every ſtreet, but he muſt not paſs any of the giamees mounted; and if he meets any of the Sangiaks, or other perſon in high office, in his way, he muſt alight, and ſtand till he has paſſed him, or he will be puniſhed, let him be of whatever kingdom or nation. They pay no regard to any Chriſtian, except he is protected by the Sheik Bellet, and then he need not fear any moleſtation. In Maſr, neither Chriſtians, nor any of the Mahometan prieſts are permitted to ride on horſe-back.

As to the drefs of the common people, the men wear next to their ſkin a ſhirt of coarſe callico, without a collar or wriſtband, which hangs down to their knees; above it they wear another larger, and longer, of a blue colour, and round their waiſt a leathern girdle, about a quarter of a yard in breadth, buckled on the front with braſs buckles. They have no ſtockings, but on their feet they have ſhoes made of untanned leather, and on their heads a red cap, with a piece of callico wound about it. The women are dreſſed nearly in the ſame manner, but without girdles, wearing their outer ſhirt looſe, reaching down to their heels; the ſeams of it are ſewed with red ſilk, and both ſides are embroidered; they wear a ſmall red cap, and over it a coarſe coloured muſlin handkerchief, tied round with a piece of black or blue callico, leaving two holes in it to ſee through, which falls down from their heads over their faces

to their breaſts; ſome of them have a ring hanging in one of their noſtrils, and their hair plaited behind, at the end of which hangs a taſſel, made of beads and ſilk; and others, inſtead of a taſſel, adorn it with ſilver coins: moſt of them walk barefooted. In the ſuperior claſſes the men are dreſſed in different manners, but generally in long robes, excepting the Magrepys, who are dreſſed like the Tuniſians and Algerines; the women, when within doors, are dreſſed like all Turkiſh women, excepting their head dreſs, which is a ſmall red or white cap, with ſome pieces of gold, or Venetian ſequins round the edges of it; the top of the cap is curiouſly embroidered with gold and pearls, covered with a printed fine muſlin handkerchief, embroidered alſo round the edges. When they walk abroad they cover their bodies from head to foot with a large piece of fine white or black ſilk, except their faces, which are veiled with

with a muſlin handkerchief. They wear boots made of yellow leather, and ſoled with the ſame, and over them a pair of ſandals of the ſame coloured leather; their hair is plaited and adorned with jewels and pearls, and hangs down over their ſhoulders.

Having attempted an account of the town of Cairo, we ſhall now take a ſurvey of the caſtle of Cairo, which is built on the eaſt ſide of the town upon a rocky hill; it has three gates, two of them look into the large ſquare of Roomeli, and the third into that of Kara-Meidan; the firſt, which is to the north-weſt, is called Bab-el-Azab, or the gate of the Janizaries, who are freed from ſlavery; the ſecond, to the weſt, is called Bab-el-inkiſharié, or the gate of the Janizaries, who are foreign Turks, and hired into the ſervice of the republick. The third is called Bab-el-vizir, or the gate of the Grand Signior's

lieutenant, as it is near the Paſha's palace, from which the Sangiaks go to the Divan of the Paſha; the paſſage of it is cut through the rock, over it are rooms formed out of the rock, in which the lions and other wild beaſts are kept. The caſtle is divided into three parts, the firſt contains the Paſha's palace, the mint of the republick, and ſome other old houſes; moſt of this quarter, which is in the ſouth part of the caſtle, and cloſe to the mountain called Mocadem, or Dourdagh, is fallen into ruin, and the traveller will be ſurpriſed to ſee the mean condition of that quarter, where the lieutenant of all Egypt reſides; but as the time of the lieutenant's reſidence is uncertain, they care very little about it. In the ſecond part of the caſtle are the quarters of the Janizaries, which appear like a fortreſs, having high walls and towers, after the ancient manner of fortifying towns in Europe. The third part is the Azab's barracks, in this caſtle

is

is the famous well of Joſeph, near the Azab's quarters; according to the beſt judges, it has not been made above ſix hundred years, namely, in the time of Saladin, whoſe name was Joſeph. This well is ſunk in the ſolid rock, the exact depth of which I cannot recollect, but I think it is about ſixty yards; the deſcent into it is very commodious, and the water is brought up by machines, which ſupply the caſtle; beſides this well there is an aqueduct, which conveys the water from the river Nile to the caſtle. Joſeph's palace is alſo a very fine building, in which ſeveral curioſities are to be ſeen, eſpecially the place where the tiſſue is woven and embroidered, which is ſent annually to Mecca. The view from this palace is very delightful, commanding all Cairo, New and Old, Bulak, the river Nile, and the Egyptian pyramids: beſides this palace there are alſo many other fine and ſtately buildings, as giamees, or moſques,

hot baths, and houſes in the middle of the caſtle; there is alſo a ſquare planted round with large trees, and many ſhops, containing all ſorts of commodities, and there are coffee-houſes alſo for the accommodation of the Janizaries, and for perſons under every deſcription. To the eaſt of this ſquare you have a view of the aqueduct, ſupported by arches; this aqueduct, it is ſaid, was built at the expence of the Jews, in the time of one Homar, Calif of Egypt; near Joſeph's well there is a ſquare, always frequented by vultures, which the Turks feed with fleſh-meat. Neither Chriſtians nor Jews may ride in the caſtle, and but few of theſe nations are permitted to reſide there, excepting thoſe in the Paſha's ſervice. The whole circumference of this caſtle I take to be about three miles; in the ſuburbs there is a place called Carafa, in which I found a moſque and burying-ground for the Mahometans, and to this place the

Turkiſh

Turkiſh women reſort every Friday, to viſit the tombs of their relations, and it is a publick walk for them. This caſtle muſt indeed be very ancient, as no information can be gained of the length of time it has remained uninhabited; probably it may be a part of the ancient Egyptian Babylon, when this country was ſubject to the Greeks.

About one mile to the weſt of Maſr, and on the banks of the river Nile, is the town of Bulak, or the ancient Letopolis, which is very populous, having a continual bazar, or market, for all ſorts of commodities; at this place all the rich merchandiſes are imported and exported, to and from different countries, and in this town proviſions of all kinds are cheaper than in Cairo; the river abounds with all ſorts of fiſh, which are ſold very cheap; here are many chanes or inns, for the accommodation of foreign merchants. In this town is

the capital custom house. The produce of the country, which is exported yearly to all Turkey and Europe, is corn of all kinds, pulse, flax, sugar, honey, bees-wax, saffron, hides of buffaloes and oxen, lambs skins, wool, cotton, hemp, senna, and other drugs; coffee is brought from Yemen to Suez, and from thence to Masr, by camels; the quantity of it is annually from twenty-two to twenty-five thousand camel loads; five thousand of it are paid to the government of Egypt, as a present, who sell it to the Europeans; the rest is for home consumption, and all Turkey. The Europeans export also from this country thirty thousand raw hides, of which ten thousand are buffalo skins; twelve thousand cantars* of saffron annually: they export also rice, flax, sugar, bees-wax, the Arabian gums, and some corn and pulse. The Egyptians receive all sorts of European manufactures, particularly broad cloth,

* Each cantar is about 118 pounds avoirdupois.

velvet,

velvet, ſilks of all kinds, fine Engliſh ſhalloons, and gold lace.

Old Cairo, or Maſr-el-kadim, is to the ſouth of Cairo, diſtant about a mile from that city, and ſituated about an hundred and fifty yards eaſt of the river Nile: it is but a ſmall town, and chiefly inhabited by the Copts. In one of their chapels there is a ſpring of water, near which it is ſaid Joſeph retired with the Virgin Mary, and the babe Jeſus, when he fled into Egypt from Paleſtine. It is alſo remarkable, that no balſam grows in all Egypt, but about this water; the Greeks have here a church and a convent joining to it, dedicated to St. George the Martyr; in this convent there is a ſubterranean flight of eighty ſteps, at the bottom of which a freſh ſpring iſſues, called St. George's water. The houſes in Old Cairo are but meanly built, and the ſtreets are narrow and inconvenient. Approaching to the river

ſide many ruins of ancient walls are to be diſcovered, moſtly buried in the ſand. At Old Cairo, or Maſr-el-kadim, are three cuſtom-houſes, in which all goods that are imported or exported to Upper Egypt, pay a duty of ten per cent.

On the other ſide of the Nile, oppoſite to this town, ſtand the famous Egyptian pyramids, being ſeven in number, three of them are much ſuperior in ſize to the other four; the ſouthernmoſt of the three is conſiderably the largeſt, and is the only one unopened. I went, with fourteen more in company, and breakfaſted on the top of this ancient and venerable pile; but the air was ſo cold, we could not long endure it. It was not without much difficulty that we aſcended and deſcended, the ſteps being two feet and an half high, and ſome of them much decayed. The diſtance of the pyramids from each other is very irregular; ſome are full half a

league

league aſunder, others more, and others ſtill leſs. They extend from ſouth to north about twenty miles, and are generally about a mile from the river, though ſome are ſtill farther off; they ſtand in a flat level plain, bounded on the weſt by ſome hills, and they are called the mountains of Pharoah. Ali Bey intended to have opened that pyramid, which alone remains unopened, in ſearch of treaſure thought to be hidden there, but was prevented from proſecuting that deſign by the revolt that enſued.

OF THE

MONARCHICAL PART

OF THE

GOVERNMENT OF EGYPT.

IT hath been already obſerved, that the government of Egypt is both monarchical and republican. The monarchical is executed by the Paſha, and the republican by the Mamluks or Sangiaks. We ſhall conſider the former in this ſection.

The Paſha is appointed by the Grand Signior as his vice-roy. On his firſt landing in Egypt, the Sheik Bellet [a] ſends ſome of the Beys from Maſr, to

[a] The chief officer of the republick.

Alexandria,

Alexandria, with preſents, to congratulate him on his arrival; but at the ſame time he plants a number of ſpies about him, to diſcover what particular orders the Paſha brings from the Ottoman Porte; whether they are peaceable, or contain any thing againſt the Sheik Bellet, the Sangiaks, or the republick; and, conſidering the number of the Paſha's retinue amounts to upwards of two hundred, it is not often very difficult to bribe the ſecret out of ſome of them, who may have the confidence of their maſter. If any ſuch orders are diſcovered, the Sheik Bellet aſſembles the Divan of the republick, and acquaints them of the intentions of the Porte. Upon which the Divan ſends an order to the Paſha, not to proceed any farther, but to depart the country immediately, which order, although he is the Sultan's vicegerent, he is obliged to obey. At the ſame time the Divan writes to the Porte, that they have diſcovered the Paſha's inimical intentions to deſtroy the conſtitution

ſtitution of the republick, and raiſe a rebellion, which intentions they are ſure could not be in conſequence of any orders from the ſublime Porte, but muſt ariſe from his own ambition; they therefore thought proper to acquaint their royal maſter and ſovereign with them, and requeſt him to ſend another Paſha, to preſerve the peace of his faithful ſubjects; and this method is always uſed, whenever the Paſha is obnoxious to the Divan.

But, when no diſagreeable orders or intentions are diſcovered, then the Paſha proceeds towards Maſr, and advances as far as Bulak, where he ſtops till his baggage and retinue arrive, receiving the compliments of the Sheik Bellet and the republick, with all poſſible marks of ſubmiſſion. The Sheik Bellet, at the head of the Divan, and the Janizaries, meet him with a grand proceſſion, when the Janizar Aga[b] preſents him with the

[b] The general of the Janizaries.

keys

keys of the caſtle, and he is requeſted to reſide therein. The Paſha receives the Sheik Bellet and the reſt with the greateſt affability, aſſures them of his friendſhip, receives the keys of the caſtle, and when the ceremony is over, retires to the palace.

The next day the Paſha aſſembles his Divan, at which the Sheik Bellet and all the Beys attend, and the Kiahaya[c] reads the Paſha's commiſſion and orders from the Sultan. The Beys then bow, and promiſe ſubmiſſion and obedience to their ſovereign, the Grand Signior, and to his lieutenant, the Paſha, as his repreſentative, who then inveſts the Sheik Bellet with a robe of coſtly fur, and gives caftans[d] to all the Beys. A collation is then ſerved of ſherbet,[e] coffee and ſweet-meats; and when the Sheik

[c] The Paſha's lieutenant. [d] Robes of ceremony, made of thread and ſilk, of a white ground, with yellow ſtripes. [e] A drink made of ſugar, lemon juice, and roſe water.

Bellet departs, the Pasha presents him with a horse richly caparisoned.

The Pasha must be a great politician, and a man of cunning, to keep his intentions secret in his own breast, or his stay will be very short, since every artifice is used to arrive at the knowledge of his orders and designs. If ever the Divan of the republick finds the Pasha guilty of any attempt against their constitution, they testify their resentment in the following manner.

A messenger is sent from the Divan, clothed in black, with a black bonnet on his head, and the order of the Divan in his bosom, a piece of which hangs out so as to be visible: he goes directly, without any ceremony, to the room where the Pasha is seated, and omitting every accustomed mark of reverence, advances toward him with three steps; then stooping, he takes hold of a corner

of the ſechiade,[f] and turns it up, and departs without ſaying a word, or delivering any order from the Divan, his appearance only being ſufficient. The Paſha is immediately obliged to quit the caſtle and the city, and retires to Bulak, where he remains till he receives the Grand Signior's orders where to go. As ſoon as he has left the city, the Divan writes to the Porte, accuſing him as aforeſaid. Nevertheleſs, if the Paſha is a prudent man, he may eaſily render himſelf independent of the Divan, as the Beys are continually in a ſtate of diſcord with one another, and aſpire to the dignity of Sheik Bellet, which is in the Paſha's diſpoſal, though ſometimes it is aſſumed by force; but if the Paſha gains the friendſhip of the Janizaraga, Kiahaya, and Chaouſh of the Janizaries, he becomes ſuperior to the Divan, and does whatever he pleaſes; but even then he muſt be moderate in

[f] The ſmall carpet on which the Paſha ſits.

his

his undertakings, or elſe his tyranny will ſoon be at an end. As an inſtance of a prudent Paſha, I remember that when Rahip Mohamet Paſha was Paſha of Grand Cairo, he gained the entire affections of the republick, and was ſo highly reſpected by every one of the Beys, that nothing could have induced them to part with him but his laſt ſtep, which he was obliged to take, in obedience to his maſter's commands. This Paſha ruled in Egypt ſeven years, at the requeſt of the republick, namely, from the year 1742, to the year 1749, in which year Sultan Mahamout ſent an order to the Paſha, to put to death as many of the Beys as he could, threatening, that in caſe of his refuſal, his head ſhould anſwer for it. The Paſha knew that this order was occaſioned by the jealouſy of the Grand Signior's Divan, and it was repreſented to the Grand Signior, by the Divan, that Rahip Mohamet Paſha had joined the Mamluks,

and intended to raiſe a rebellion. Accordingly the Grand Signior determined to try the Paſha, and to know whether the report was true or not, and for this reaſon ſent the before-mentioned order to him; the Paſha was extremely unwilling to put this order in execution, becauſe if he did it publickly, many lives would be loſt, and if he did not obey the commands of the Porte, he would be conſidered as a rebel. However, he reſolved to riſk his life rather than diſobey his maſter's command. It is proper to obſerve here, that the Paſha holds two Divans every week, one on Thurſday, and the other on Sunday, and the Divan of the republick is held every Tueſday. Upon one of theſe two Divans, the Paſha determined to execute the order he had received; accordingly he ordered his domeſticks to be ready, and arm themſelves, on the day when the Divan met, and to keep their arms concealed under their clothes, and a ſignal

a ſignal being given, to fall upon the Beys, and kill two or three of them; but in the mean time he took care to ſecure the affection of his domeſticks, by preſents and promiſes of promotions, leſt he ſhould be betrayed by them. When the appointed day arrived, and his ſcheme was completed, three of the Beys were killed, and the reſt, as ſoon as they diſcovered the plot, began to defend themſelves, as they never believed that their favourite Paſha would act ſuch treachery againſt them; but the Paſha directly ſhewed his order to them, and told them why he was obliged to act in that manner. However, the Beys in two weeks after ſent ſuch a meſſenger as I have before deſcribed, and the Paſha was obliged to go to Bulak, in whoſe retinue the author of this hiſtory was one, though his uncle and he were permitted to live in the city, till the Paſha was ordered by the Porte to go to Aſia Minor. The extent of

the Paſha's power is ſuch as I have deſcribed; as for his revenue it is very moderate: he has no more than three or four hundred purſes a year, each purſe being five hundred piaſtres. The greater part of his revenue ariſes from the cuſtoms of Suez, upon all the coffee which is imported from Mecca; the reſt of it conſiſts of his perquiſites from the Beys, and from the mint, which is in his palace, and under his care; out of this revenue he muſt ſupport himſelf and all his retinue. I ſhall now leave the Paſha, and proceed to give a deſcription of the republick.

THE

FORM

OF THE

Republican Government of Egypt,

WITH ITS

PRIVILEGES and STRENGTH.

THE Republick of Egypt, as I have mentioned before, is compoſed of four and twenty Sangiaks, Beys, or Lords. The head of them is the Sheik Bellet, who is choſen by the Divan, and confirmed by the Paſha. Every one of theſe Sangiaks is arbitrary in his own territory, and exerciſes ſovereign power. He ſtrengthens himſelf by purchaſing as great a number of ſlaves

as he can, and hires foreign troops, compoſed of Magrepys, or Weſtern Africans, from Tunis, Tripoli, and Algiers, forms a party of his own, and then, when he finds opportunity, endeavours to ſuppreſs or overcome the neighbouring Beys, whom he conſiders as his antagoniſts: they often quarrel among themſelves, and fight[g] till one party gives way, or is put to flight; and the conqueror endeavours to gain the Sheik Belletſhip, either by election, or by force. As for their publick appearance, a Bey, when he appears in publick, is always mounted on horſeback, before him four horſes proceed, not mounted, but richly capariſoned, and led by eight men, two to each horſe; the men travelling on foot, if the Bey is in any town, but when he is on a journey, each of the four horſes is led by a man

[g] When any contention ariſes among the Beys, they fight and determine the conteſt without the city of Cairo, which during theſe diſputes enjoys a perfect tranquility.

on horſeback. Theſe led horſes are called yedecks, and are intended for the Bey to ride in turn; after them two Janizaries proceed on foot before the Bey's horſe, on which he is mounted; they are in long ſcarlet gowns. When they walk before the Bey, they twiſt up the right ſkirt of their gown, and throw it over their right ſhoulder. This ſort of Janizaries is called ſarratch, or ſadlers: after them four other men march on foot near the Bey's horſe, on each ſide two, who are called ſeiz, or grooms; after theſe his ſlaves follow him on horſeback, according to their rank. Here I caution the traveller, if he is riding on an aſs, and perceives any of the Sangiaks in his way, to diſmount directly, and ſtand out of his way till he has paſſed by; or elſe he will be liable to be affronted, and perhaps beaten by the domeſticks of the Sangiak, becauſe not only the Chriſtians pay this reſpect to a Sangiak, but all the inhabitants,

bitants, even the Janizaries themſelves, except thoſe that are in ſome high office. This is the appearance of a common Sangiak, but that of a Sheik Bellet is more ſplendid; inſtead of four horſes, he has ſix; and inſtead of two ſarratches, he has four, and his retinue is double, and moſt of the Beys accompany him in all his publick appearances in form. The Sangiaks, when they buy any ſlaves, after cauſing them to go through all the Mahometan ceremonies, and learn to read their prayers, train them up in the military exerciſe, ſuch as learning to ride on horſeback, ſhooting arrows, throwing lances and javelins on horſe-back, the uſe of fire-arms, the ſabre and the girit; which is a ſtaff about a yard and a half long, and two inches thick; this they uſe on horſeback, by throwing it with ſuch dexterity at their antagoniſt, as to ſtrike him from his horſe at one blow; beſide other exerciſes which are cuſtomary to the country.

A Deſcription of the Manner of the Sheik Bellet's Election.

THE Divan of the republick is generally held every Tueſday, at which all the Sangiaks attend; and if any of them has a ſtrong party, his party endeavours to compel all the other Sangiaks, either by bribery, or by threats, to ſhew their approbation of him, by electing him to the office of Sheik Bellet. Then on the next Thurſday, on which day the Divan of the Paſha is held, all the Beys proceed in regular order to the caſtle, where the Paſha reſides, and the newly elected Sheik Bellet going with them, they preſent him to the Paſha, who approves of him, and inveſts him with a valuable fur, and treats them all as before mentioned in the account of the reception of the Paſha by the Divan; and the Paſha makes a preſent to the new Sheik Bellet of a

fine horſe, adorned very richly. As ſoon as the Sheik Bellet is inveſted with that dignity, he aſſumes an arbitrary government and power over all the Beys, who pay him the greateſt reſpect, as if he was their monarch. He chooſes all the officers of the Janizaries, except the Janizaraga, Kiahaya, and Chaouſh: he appoints proper officers for the police, commiſſioners of the cuſtoms, and, in one word, almoſt every thing is in his power; he can take away life, and remit the puniſhment of death, to thoſe that are ſubject to it by the laws of the country. His colleague, who is generally the Bey of Saïd, and is appointed by the Divan, as his lieutenant, partakes of his dignity; particularly when the Sheik Bellet is obliged to conduct the haſné, or treaſure, and the pilgrims to Medina and Kiabé, or Mecca, he aſſumes the ſame power as the Sheik Bellet himſelf. Having mentioned the Sheik Bellet's lieutenant, I ſhall here give ſome account

account of the Bey's lieutenants: a Bey's lieutenant is his Caſhiph, of whom each Bey muſt have one; theſe Caſhiphs, in their maſter's abſence, aſſume full power over all his vaſſals, and throughout all his houſe, except the harem, or women's apartments, and his children; but all the ſlaves pay the ſame reſpect to him as to their maſter, becauſe as ſoon as the Bey dies, the Caſhiph inherits his maſter's dignity, and all his eſtate and houſhold: for the children of a Bey cannot ſucceed to their father's title or property, but the Divan makes them a preſent of a handſome portion, and alſo to their mother; but if ſhe chooſes to marry the new Bey, then her portion goes to the female children. Although the male children of a Bey do not enjoy their father's rank and title, yet they have privileges above the other natives; their title is that of Ebn Bellet, or Son of the country; they may enjoy all offices, military, civil, and eccleſiaſti-

cal; they may ſerve under a Sangiak as kiahaya, and defterdar, or treaſurer of the republick, and ſometimes, but not often, riſe to the dignity of Janizaraga, but never to that of Kiahaya, or Chaouſh of the Janizaries, as theſe two offices belong to the Bey.

I now return to the account of the proceſſion of the Sheik Bellet, when he goes to conduct the haſné, or treaſure, and the pilgrims, to Kiabé, or Mecca. On the day appointed for the journey, all the pilgrims, with their baggage, go to the gate called Bab-el-fituch, and all the Beys, who are to accompany him, with their baggage, are encamped two or three days before, at a ſmall town about five miles diſtance from the city. In the morning the Sheik Bellet goes to take leave of the Paſha: the Divan alſo goes, carrying with them the confirmation and ſignature of the Molla, or high prieſt of Cairo, and his kiahaya, or lieutenant,

lieutenant, importing that the Divan, according to their promiſe, have delivered the haſné, in the preſence of the officers appointed for that purpoſe, to the Sheik Bellet. Then the Divan and the Sheik Bellet proceed from the caſtle to the moſque of Sultan Haſſan, in which is depoſited the very rich and magnificent embroidered cloth, of green velvet, made on purpoſe, annually, to be ſent to Mecca, for covering Mahomet's tomb, which cloth is put into a large round ſilver caſe, made in the form of a cupola. The Molla then begins the prayers, recommending themſelves to Mahomet's protection, and praying him to accept their preſent, with many other ceremonies; when all theſe are over, the caſe, with the cloth in it, is put upon a camel, which is called by them the ſacred camel, and is kept on purpoſe, and richly adorned upon this occaſion. As ſoon as he is arrived at Mecca, and the cloth is taken from his back, they offer

offer him as a ſacrifice to their prophet, and cutting the fleſh into ſmall pieces, divide it among the people, as holy meat. When they have put the new cloth over Mahomet's tomb, the ſheriff of Mecca muſt perform all the ceremonies: he takes the old cloth, and cuts it into three pieces, one of which he gives to the Paſha of Damaſcus, or Sham, who is the chief emir hadg, which ſignifies holy conductor; another to the Sheik Bellet, as ſecond emir hadg, and the third is divided among eminent pilgrims. The firſt piece, which was given to the Paſha of Damaſcus, is ſent by him with a letter from the emir of Mecca, to the Grand Signior, and the ſecond, which was given to the Sheik Bellet, or to one of the Beys, (who ſometimes goes to Mecca as ſecond emir hadg, inſtead of the Sheik Bellet) is put into the ſilver caſe wherein the new cloth had been carried, and being placed on another camel,

mel, is conveyed back to Grand Cairo, when the Sheik Bellet returns, who delivers it to the Divan; it is then divided into ſmall pieces, and every Sangiak or Bey takes one, which is kept with great devotion. Theſe camels are brought up at Mecca for this purpoſe alone, and never carry any perſon, nor have any other burden on their backs; they muſt be males, healthy, and without any imperfection. Many of the pilgrims periſh by thirſt in the Deſerts of Arabia, in their paſſage to or from Mecca, and their bodies being covered by the dry ſand, loſe all their moiſture, and are often found in this condition. Their fleſh is called Mumnia, and is uſed as a remedy againſt bruiſes, both internal and external.

Between Medina and Mecca there is a ſpring, called by the Turks Abou-zemzem, or Iſmael's water, as they believe it to be that which was diſ-

covered to Agar by the angel, as we read in the ſcripture: in this ſpring they waſh themſelves three days before the feaſt of Bairam, and are obliged to be naked all this time, (except an afuda, or cloth, round their waiſts) leſt any vermin ſhould be found upon them. When they arrive at Medina, on their journey to Mecca, every one of them is obliged to marry, or elſe they cannot be conſidered as truly hadgee, or devout; they alſo uſe many other ſuperſtitious ceremonies, the relation of which would be tedious to the reader. I ſhall therefore proceed to give an account of the original of the Beys, and explain how, from a very low condition, they arrive at that dignity. I have mentioned before, that neither a native of Egypt, nor any of the Beys children, can be made a Bey, but they muſt be Mamluks, or ſlaves: theſe ſlaves are moſtly Georgians, Mingrelians, and Circaſſians, who are bought by the Beys, and when they

they have ſerved ſeveral offices, which I ſhall mention in the account of the elevation of Ali Bey, they are created Beys by their maſter's intereſt and influence with the Divan and Paſha.

The Beys always endeavour to create as many Beys as they can, of their own ſlaves, becauſe by this means they ſtrengthen themſelves, and are more able to overpower their fellows, as every Mamluk, as ſoon as he attains to the office of Silictar,[a] Chiuhadar,[b] Haſnader,[c] or Caſhiph,[d] may purchaſe as many ſlaves as they can afford to buy, their maſter's never prohibiting them the exerciſe of this valuable privilege. To this account of the original condition, and elevation of the Beys, it will be proper to ſubjoin the privileges which were granted to this Mamluk republick, by Sultan Selim; the preamble of the

[a] Sword-bearer. [b] Keeper of the wardrobe.
[c] Treaſurer. [d] The Bey's lieutenant.

grant, to the beſt of my remembrance, runs thus:

Though by the help of the Almighty, we have conquered the whole kingdom of Egypt, with our invincible armies; nevertheleſs, our benevolence is willing to grant to the four and twenty Sangiaks of Egypt, a republican government, with the following conditions.

I. That the ſaid republick ſhall acknowledge our ſupreme ſovereignty, and that of our ſucceſſors, and as a token of this obedience, our lieutenant, whom we ſhall pleaſe to ſend, ſhall be received as our repreſentative, and have his reſidence in the caſtle of Maſr: in the mean time he ſhall not do any thing againſt our will, or againſt the republick; but ſhall co-operate with the republick on all neceſſary occaſions, for the welfare of it. But if, on the contrary, our lieutenant diſobliges the republick, or

attempts

attempts to infringe on any of the privileges which we have granted to it, the republick is at liberty to ſuſpend him from the exerciſe of his authority, and to ſend to our ſublime porte a complaint againſt him, in order that the ſtate may be relieved from his oppreſſions.

II. That the republick ſhall provide for us and our ſucceſſors, in time of war, twelve thouſand troops, at its own expence, and that theſe forces ſhall be commanded by a Sangiak, or Sangiaks, belonging to the ſaid republick, as long as the war continues.

III. That the republick ſhall raiſe and ſend annually to our ſublime porte, and to our ſucceſſors, the ſum of five hundred and ſixty thouſand aſlany,[e] which

[e] This ſum is now increaſed to eight hundred and ſixty thouſand : each aſlany is in value about half a crown, Engliſh money.

money ſhall be ſent to our treaſury annually, as aforeſaid, and accompanied by a Sangiak, and that the ſaid Sangiak ſhall have a ſatisfactory receipt from the Defterdar of us or our ſucceſſors, and ſealed by our Vizir, with our own ſeal.

IV. That the republick ſhall raiſe another haſné, or treaſure, of the ſame ſum of five hundred and ſixty thouſand aſlany, for the uſe of Medina, and Kiabé, or Mecca; which treaſure ſhall be ſent annually, and accompanied by the Sheik Bellet, or the Emir Hadg of the republick, who ſhall deliver it to the ſheriff, and ſucceſſor of our prophet, for the ſervice of the holy temple, and for the people who reſide there, to procure their prayers for us, and all the believers of the Alcoran.

V. That the republick ſhall keep no more troops, or Janizaries, in time of

peace,

peace, than fourteen thouſand men; but in time of war, we give leave for the number to be increaſed, in order to oppoſe our and the republick's enemies.

VI. That the republick ſhall ſend annually to our granary, out of the produce of the country, one million of cafiz,[f] or meaſures of corn, namely, ſix hundred thouſand of wheat, and four hundred thouſand of barley.

VII. That the republick, fulfilling the above articles, ſhall have a free government over all the inhabitants of Egypt, independent of our lieutenant, but ſhall execute the laws of the country with the advice of the Molah, or high prieſt, under our authority, and that of our ſucceſſors.

[f] Each cafiz weighs twenty-five occa, and each occa is equal to two pounds and ten ounces of Engliſh avoirdupois weight.

VIII. That the republick ſhall be in poſſeſſion of the mint, as heretofore, with liberty to coin money in the name of us and our ſucceſſors, and put the name of Maſr upon all ſorts and ſizes of coins, but with this condition, that the ſaid mint ſhall be under the inſpection of our lieutenant, that the coin may not be adulterated.

IX. That the republick ſhall elect a Sheik Bellet out of the number of the Beys, to be confirmed by our lieutenant, and that the ſaid Sheik Bellet ſhall be their repreſentative, and ſhall be eſteemed by all our lieutenants, and all our officers, both of high and low rank, as the head of the republick, and if our lieutenant is guilty of oppreſſion, or exceeds the bounds of his authority, the ſaid Sheik Bellet ſhall repreſent the grievances of the republick to our ſublime porte; but in caſe any foreign enemy or enemies diſturb the peace of the

the republick, we and our ſucceſſors engage to protect it with our utmoſt power, until peace is re-eſtabliſhed, without any coſt or expenſe to the republick.

Given and ſigned by our clemency to the republick of Egypt.

This grant of privileges was dated in the year of our Lord 1517, and in the 887th year of the Mahometan Hegira, in which year Sultan Selim conquered Egypt from the Mamluks.

I ſhall now proceed to give the reader a ſhort account of the coinage of Egypt, and the method that is taken to procure a ſupply of materials, I mean the gold, ſilver, and copper. The Divan of the republick appoints a commiſſioner to contract with the weſtern and ſouthern Africans, for bringing gold duſt and ſilver ore to Cairo, which are brought to that place upon camels. This commiſſioner,

miſſioner, as ſoon as he has collected a ſufficient quantity, delivers it to the commiſſioner of the mint, and takes a receipt from him for the weight of it. Afterwards the Divan gives notice to the Paſha, that they have delivered ſuch a quantity of gold duſt and ſilver ore to the commiſſioner of the mint, and requeſts him to iſſue an order to the ſaid commiſſioner to coin ſo many mahboobs, zenjirlys, and funduklys, all which coins are of gold; and out of the ſilver, paras, and pieces of five, ten, fifteen, twenty, thirty, forty, and ſixty paras. Of the three gold coins before-mentioned, the value of the firſt is ſix ſhillings and ten pence half-penny; of the ſecond ſeven ſhillings and ſeven pence, and of the third, nine ſhillings and ſix pence, of Engliſh money. Of the ſilver coins, a para, which is the ſmalleſt, is equal to three farthings; it is called para by the Turks, and by the Arabs, maſrié, ſo named from the city of Maſr, or

Grand Cairo, where they are coined. The piece of five paras is called by the Turks, beſhlic, and by the Arabs hamſié; the ten para piece is called by the Turks, ooroop, and by the Arabs, roobié; that of fifteen paras, ombeſhlic, by the Turks, and by the Arabs, noos-zolot, or half-zolot; the piece of twenty paras, is called yarim-cooroofh, or half-cooroofh, by the Turks, and noos-curſh, or half-curſh, by the Arabs; the piece of thirty paras is called zolot, both by the Turks and Arabs; and the piece of forty paras, is called by the Turks, cooroofh and aſlany, and by the Arabs curſh.

The copper coins are manghires and jidits; ten of the former are equal to a para, and four of the latter. The word jidit ſignifies new, and this coin is ſo called, becauſe this ſpecies has been more lately introduced than the other. Theſe are the coins of the

country of Egypt, but ſeveral foreign coins are alſo current there, namely, Venetian ſequins, Dutch and Hungarian ducats; Spaniſh ſilver coins of all ſizes, and imperial dollars, and half dollars. The imperial coins are called pataks, and noos-pataks in Egypt.

The Venetian ſequins, and the Dutch and Hungarian ducats paſs in Egypt for five paras more than their intrinſick value. The ſilver coins above-mentioned bear alſo a good premium. I have mentioned thus particularly the different ſorts of Egyptian coins, and the current value of foreign coins there, in order that people travelling there may not be impoſed on; and I adviſe the reader to travel in thoſe countries as privately as poſſible, without appearing to be rich, or making an oſtentatious diſplay of his property, becauſe by ſuch a diſplay of wealth, he would run the riſk of loſing it, and ſometimes his life may be in dan-

ger

ger from the lower claſs of people. Having given this caution, I think it may not be unentertaining to mention ſome of the laws of the country, reſpecting proviſions, and how thoſe are puniſhed who are guilty of ſelling ſhort weight; I ſhall begin with the baker. If a baker ſells ſhort weight, or bad bread, and is taken in the fact by the inqueſt, (who go about daily to inſpect proviſions, and examine weights and meaſures) for the firſt offence, the inqueſt gives all the bread that they find in his ſhop to the poor, and then the offender is nailed to his own door, ſometimes by one ear, and ſometimes by both, for the ſpace of twelve hours. For the ſecond offence, his bread is diſtributed as aforeſaid, and he receives the puniſhment of the baſtinado, by receiving two or three hundred blows upon his feet, and ſometimes upon his back, and afterwards they put a large and broad board, heavily loaded with lead, upon

upon his ſhoulders, which board has a large hole in it for his head to come through; with this mark of infamy they force him to walk through moſt of the capital ſtreets of the city, till his ſtrength is nearly exhauſted; and if he ſurvives this puniſhment, and commits a third offence, he is condemned to be beheaded.

If a butcher ſells ſhort weight, or ſtinking meat, for the firſt offence, his ſtock of meat is given to the poor, and he is tied to a poſt where the ſun may ſhine all day upon him; then they hang a piece of putrid fleſh cloſe to his noſe, and leave him in that poſition till the piece of fleſh produces worms, and they fall down upon his body; beſides this, he is ſentenced to pay a ſum of money. For the ſecond offence he undergoes ſeveral corporal puniſhments, and is obliged to pay a very heavy fine, and the third offence is puniſhed with

with death. Thieves and houſe-breakers are alſo put to death, after ſuffering torture. If a pick-pocket or thief is taken in the fact, he is beheaded without any formal trial; but an houſe-breaker is placed naked upon a camel, and his legs are tied under the camel's belly; the executioner rides behind him, having in his hands thin candles made of brimſtone. The driver of the camel drives him through moſt of the capital ſtreets, and in the mean time the executioner having lighted the candles, puts them upon the criminal's ſkin; the candles being very long, hang down over his ſhoulders, on his breaſt and back, burning from the bottom upwards, and when all his candles are burnt out, carries him to a ſquare called Karameitan, or the black ſquare, where all criminals are beheaded, who ſuffer that puniſhment; there he cuts his head off, and if he is a Mahometan, places his head under his right arm; but if he is

a Chriſtian,

a Chriſtian, under his ſeat. By theſe ſeveral examples, the reader will be enabled to form an idea of the puniſhments inflicted on offenders in Turkey. If a Janizary is guilty of deſertion, he is laid flat upon the ground, and receives four or five hundred blows with rods or ſticks, upon his poſteriors, and afterwards is compelled to ſit in a pail of ſalt and water, till the bleeding of his wounds is ſtopped. If a Janizary commits wilful murder, he is ſtrangled in a private room, leſt by a publick execution an inſurrection of the Janizaries ſhould be excited, and ſoon after they fire a gun to announce his death; but if he has done any thing which is eſteemed unworthy of the dignity of the rank of a Janizary, ſo as to diſgrace the honour of his profeſſion, the other Janizaries take off firſt his turban from his head, and afterwards tear the collar of his garment, give him a ſlap in the face, and ſo diſmiſs him. It is to be ob-

ſerved,

ſerved, that all criminals, unleſs they are Janizaries, are ſentenced by the Fefta, or order of the Molah, or high-prieſt, who is the diſpenſer of the law, though he muſt obey the commands of the Sheik Bellet, who ſometimes condemns offenders without his concurrence; but the Janizaries are ſubject to their own peculiar laws, and pay no regard to the Fefta of the Molah. I ſhall here conclude my account of the laws, and give the reader an idea of the revenue of the republick of Egypt. The annual revenue is calculated to be between twenty and thirty millions of aſlany, each aſlany being worth about half a crown, Engliſh money, which revenue ariſes from cuſtoms upon all ſorts of merchandiſe imported and exported, and from a tithe of all the produce of the country. Out of this ſum, three millions and three hundred thouſand aſlany go to the Grand Signior's treaſury, and to Mecca, and the re-

mainder of the money is employed in ſupporting fourteen thouſand Janizaries, and as many blind men, (as I have mentioned before) in paying the expenſes attending the arrival of a new Paſha, his reception, and the departure of the old Paſha; in paying the officers of the cuſtoms, and the collectors of the revenue, the officers of the police, and of other departments, together with the Sheik Bellets, and all the officers, the colleague, or lieutenant of the Sheik Bellet, the defterdar, chancellor, and ſecretaries, and in ſhort every other expenſe attending the affairs of the Divan.

Each Bey's revenue is uncertain, for they do whatever they pleaſe with their vaſſals, and for this reaſon I cannot give a poſitive account of their income, but I think that, one with another, they have each about one million of piaſtres, or half crowns of Engliſh money. I am of opinion, that if theſe Beys were united,

ed, and lived in a ſtate of amity, there would be no other princes richer and more powerful (in that part of the world) than they; for as to the Paſha of Cairo, I have mentioned in another place, that he has no right to exerciſe any power at all over the Beys, or the Janizaries, nor even to interfere in the affairs of government; nor would he be able to do it, if the Divan of the Beys preſerved its authority; but their diſcord and diſſentions afford him an opportunity of becoming ſuperior to them, and exerciſing ſupreme power over the country.

This introductory account of the country of Egypt, I thought neceſſary to premiſe to the life of Ali Bey, in order that the reader may be enabled to underſtand the better ſeveral paſſages that will occur, and which would not perhaps be ſufficiently intelligible without it.

THE HISTORY OF ALI BEY.

SECT. I.

Containing an Account of his Birth, Captivity, Arrival in Egypt, and Advancement.

ALI BEY was born in the principality of Abazea, or Amaſia,[a] of a good family, his father being a prieſt of the Greek church, which in that country is mixed with Mahomediſm. His father's name was Daout, (or

[a] Amaſia is the name of the northern diviſion of the Leſſer Aſia, lying on the ſouth ſhore of the Euxine ſea, in Natolia; it takes its name from Amaſia, the capital, near the river Iris. It was anciently the ſeat of the kings of Cappadocia, and is now ſometimes the reſidence of a Turkiſh Beylerbey, or Viceroy.

 David)

David) and he was baptized by that of Jofouf (or Jofeph). Daout had no other children than two daughters, the youngeft of whom was named Yiachut, or Ruby.

Jofeph was born in the year 1728, and nothing remarkable happened to him till he was thirteen years old, when being on a hunting party, in a neighbouring wood, with fome companions of his own age, they fell into the hands of a band of men, who make it their bufinefs to maraud in Circaffia, Mingrelia, and Georgia, and to fteal children, in order to fell them in other parts.

Jofeph was foon after fold to a merchant, named Kiurd Achmet, who brought him into Egypt, and fold him again to Ibrahim Kiahaya, a Georgian by birth, and fecond in command with Ifmael Chaoufh, under the Pafhalik,

or government of Chiore Achmet Pasha.

On Joseph's arrival, he was compelled to go through the ceremonies of the Mahometan law, and received thereupon the name of Ali. He was then put under the care of a hogia, or tutor, to learn to read and write, and to be instructed in the principles of the Koran. Eighteen months having been elapsed, and Ali having given great satisfaction by his assiduity, and proofs of a strong natural genius, Ibrahim Kiahaya made him one of his domesticks at the age of fifteen, and he successively executed the offices of Imbrickchee Pasha,[b] Chiupukchee Pasha,[c] Caffegi Pasha,[d] Sarickchee Pasha,[e] Silictar Aga,[f] Chiohadar Aga,[g] and Hasnadar

[b] Bearer of the bason and towels for the washing, or ablution, which the Mahometans always use before their prayers. [c] Keeper of the pipes and tobacco. [d] Keeper of the coffee equipage and plate. [e] Keeper of the turbans. [f] Sword bearer. [g] Wardrobe keeper.

Aga;[*] all theſe offices he diſcharged much to his maſter's ſatisfaction; and having ſerved as Haſnadar Aga for the ſpace of three years, and being then twenty-two years old, he raiſed him to the dignity of Caſhiph.

Although Ibrahim Kiahaya had above two thouſand ſlaves, many of whom had been raiſed to the dignity of Beys, yet Caſhiph Ali poſſeſſed his eſteem in a ſuperior degree; and he was high in the eſtimation of even Rahip Mahomet Paſha, who ſucceeded Chior Achmet Paſha in the government, in 1743, who was very kind to him, till the year 1749, when he was obliged to quit Grand Cairo, as I have before ſaid, and was ſent to the Paſhalik of Giuſeliſar, in Anatolia; afterwards he was made Paſha of Damaſcus, or Sham, as the Turks call it, and then was made Vi-

[*] Treaſurer of the Houſhold.

zier

zier to Sultan Muſtapha, and continued his favour to Ali Bey. In theſe countries indeed envy conſtantly attends on favour, and as ſoon as the protector dies, the protected finds his enemies will exert their power. This fate Ali experienced in the year 1765, when on the death of the Vizier, his protector, his enemies joined the Paſha of Cairo to effect his ruin, as will appear in the ſequel.

A great caravan of pilgrims ſetting out for Mecca, in the year 1750, Ibrahim Kiahaya was appointed Sheik Bellet,[i] and was obliged to accompany the pilgrims in the character of Emir Hadg.[k] Ali went with his maſter, and had a favourable opportunity of ſhewing his valour, for the caravan being attacked by a party of Arabs, Caſhiph Ali was ordered to head a ſelect number

[i] Chief of the country. [k] Conductor of the holy pilgrimage.

of

of troops to repel them: this ſervice he executed with ſuch ſpirit and conduct, that he entirely routed the Arabs, and was honoured with the ſurname of Gin Ali.[l]

On the return of the caravan, another troop of Arabs aſſailed them, but Ali attacked them with ſuch impetuoſity, that they fled, leaving more than thirty ſlain in the ſkirmiſh. This conduct riveted Ali in the favour of Ibrahim, who, on their entering Cairo, recommended him ſo ſtrongly to the Paſha, Idinee Achmet, that he received him with the greateſt marks of friendſhip, and honoured him with a caftan.[m]

Mean time Ibrahim Kiahaya, anxious for the promotion of Ali, propoſed to the Divan of Cairo, to raiſe him to the

[l] Ali the genius. The genii are ſuppoſed to be tutelary beings. [m] A robe of dignity or honour.

rank

rank of Bey, or Lord. This was ſtrongly oppoſed by another Ibrahim Bey, who being a Circaſſian by birth, we ſhall diſtinguiſh by the name of Cerkes (or Circaſſian) Ibrahim. He wanted to promote one of his ſlaves to that rank, but the Georgian Ibrahim influenced Idinee Achmet Paſha in Ali's favour, who was created a Bey in the Divan. This laid the foundation of that enmity between the two Ibrahims, which did not end till the Georgian fell a ſacrifice to the party of the Circaſſian, in the year 1758.

As Ali Bey had a grateful affection for his maſter Ibrahim, and was a man of ſtrong paſſions, he was rouſed by his murder to a determination to avenge it: he however concealed his intentions for above three years, and in the interim he purchaſed a number of ſlaves, and by repeated and well timed preſents, ingratiated himſelf ſo well in the favour

of

of the Pasha of Cairo, that he was appointed in the year 1763 Sheik Bellet; and a few months after he killed Cerkes Ibrahim.

This action indeed shewed his affection for his late master was stronger than his prudence, for it brought his own life into danger, and obliged him to quit his office, and fly into Palestine. The Mohasill[n] of Jerusalem was his friend, and accordingly protected him for two months. But strong representations having been made against Ali Bey, at the Grand Divan of the Sultan at Constantinople, an order was dispatched to the governor of Jerusalem, to seize Ali Bey, and send him in chains to the Porte. Ali had notice of this intention time enough to prevent its execution, by a flight to St. John d' Acre,[o] where,

[n] Deputy Governor under the Pasha of Damascus.

[o] Acra, or Acre, the ancient Ptolemais, a port town of Asiatick Turkey, situate in Palestine, on the Levant sea, south of Tyre.

being

being a man of great addreſs, he eſtabliſhed an intimate friendſhip with Scheik Omar-dahar, the prince of that place; and was ſo powerfully aſſiſted at Cairo by his own friends, and thoſe of his late maſter, who honoured him for avenging his murder, that the Divan in Conſtantinople was influenced to reverſe their order, recall him from exile, and reinſtated him in the poſt of Sheik Bellet, towards the end of the ſame year. But in the year 1765, finding freſh plots raiſed againſt him, he fled into Arabia Felix, and from thence into Paleſtine again, and the next year returned to Egypt by the influence of his party; and finding that ſome of the Beys of Cerkes Ibrahim's party were remaining, he put four of them to death, and by this means reigned in uninterrupted peace till the year 1769.

SECT. II.

CONTAINING ANECDOTES OF ALI BEY TILL HIS REVOLT.

AS ſome of the principal ſlaves of Ali Bey have a great ſhare in the following narrative, it may be proper to give ſome account of them in this ſection.

In the year 1758, a Jew, who was commiſſioner of the cuſtoms in Alexandria,

andria,[a] had purchaſed a youth from a Turkiſh merchant, and knowing that Ali Bey was the favourite of Ibrahim Kiahaya, made a preſent of him to Ali. This youth was then about ſixteen; was born in Circaſſia; was well made, bold, and courageous, and very expert in his exerciſes: poſſeſſing theſe qualities, and being alſo his countryman, Ali Bey took him, and having no male children, he grew very fond of him, called him his ſon, and in the year 1766 got him created a Bey, little thinking he was heaping favours on a monſter of ingratitude; who was known by the name of Mohammed Bey Abudahap.

As Ali Bey had loſt his good friend Rahip Mohammed Paſha in 1765, and found his enemies increaſing, he re-

[a] A city and ſea-port in Lower Egypt, fourteen miles weſt of the weſtermoſt branch of the Nile, and one hundred and twenty miles north-weſt of Cairo. It was built by Alexander the Great, and is called Scanderia by the Turks.

ſolved

ſolved to ſtrengthen his own party by the purchaſe and advancement of a number of ſlaves, ſo that he had no leſs than ſix thouſand; ſixteen of which he, from time to time, by his power and intereſt, cauſed to be created Beys, or Sangiaks, and advanced one to the important poſt of Janizar Aga; having beſides ſix thouſand Magrepys, or Weſtern Africans, in his pay.

The chief of theſe exalted ſlaves of Ali Bey, were Mohammed Bey, ſurnamed Abudahap,[b] from his known avaricious temper. Ali Bey Tantavi, a Georgian; Iſhmael Bey, a Georgian; Halil Bey, a Georgian; Abdourahman Bey, a Georgian; Morat Bey, a Circaſſian; Roſvan Bey, (nephew to Ali Bey) of Abazia; Haſſan Bey, and Muſtapha Bey, both Georgians; Ibrahim Bey, a Circaſſian; Achmet Bey, of Abazia;

[b] The father of gold.

Latiph Bey, and Oſman Bey, both Circaſſians; Ackip Bey, Yuſouph Bey, Sulphicar Bey, all Georgians; with Selim Aga the Janizar Aga, and Suleiman the Kiahaya, or inquiſitor general of the Janizaries, both of the ſame country.

Ali Bey had, in the year 1764, purchaſed a moſt beautiful girl, born in Red Ruſſia,[c] and brought to Maſr by Muſtapha Trabezonou, or Muſtapha of Trebizond;[d] he became greatly enamoured of her, and ſcorning to triumph over her virtue, he propoſed to marry her, if ſhe would become a Mahometan; ſhe obſtinately refuſed to change her name of Mary, or quit her Chriſtian faith. He applauded her firmneſs, and aſſured her, if ſhe would conform in publick to the religion of the country,

[c] Red Ruſſia, or Little Ruſſia, is a province of Poland, beyond the Carpathian mountains, which divide it from Tranſylvania and Hungary. [d] Trebizond is a city and port of Turkey, in Aſia, on the Black Sea; the ſuburbs are inhabited by Greek and Armenian Chriſtians.

ſhe

ſhe ſhould keep her name, and adhere to the Chriſtian rites in ſecret. Mary conſented, and was married to Ali Bey, whoſe love ſtill increaſed ſo much, that though he had a great number of other beautiful female ſlaves, he remained conſtant to his lovely Mary, who in the year 1765, brought him a girl, who was named Hatige. Mary was indeed deſerving of his love, not only for her elegant figure, her lovely black eyes, dark brown treſſes, and roſy complexion, but for her affability, ſweetneſs of temper, and nobleneſs of mind. Though ſhe had many female ſlaves, ſhe treated them as ſiſters.

In the year 1766, Ali Bey ſent Tantavi, one of the afore-mentioned favourites, whom he had raiſed to the dignity of a Bey, to conduct the haſné [e] to

[e] The tribute paid annually by the republick of Egypt to the Grand Signior.

 Conſtanti-

Conſtantinople; giving him inſtructions, that on his arrival in that city, he ſhould ſend a proper perſon to Abazia, to inquire if his father and ſiſter were living; to invite them to Conſtantinople, and on Tantavi's return, to bring them with him to Maſr. Tantavi obeyed theſe orders, and diſpatched his Haſnadar,[f] who found Daout, Ali Bey's father, and delivered his meſſage. The old man, overjoyed at hearing from his ſon, ſoon ſettled his domeſtick concerns, and ſet out with the Haſnadar, his youngeſt daughter, and his grandſon, leaving his eldeſt daughter at home with her huſband, to take care of his affairs.

Having arrived at Conſtantinople by the time that Tantavi had finiſhed his commiſſion, Daout, and his daughter and grandſon, accompanied him to Egypt,

[f] His treaſurer.

where

where they arrived, after a journey of forty days.

Ali Bey having been informed by an expreſs, of Daout's approach, he went out of the city with a numerous retinue to meet him, and as ſoon as he ſaw him, he fell on his knees and kiſſed his father's hand. The joy of the father and ſon was expreſſed by tears, being for a while too great for words. The ſon was tranſported to ſee his parent, after an abſence of ſo many years; and the father was no leſs happy to find his ſon in ſuch an elevated rank. They all proceeded to Ali Bey's palace in the Uſbeckie, in Cairo, where Daout's feet being waſhed by the domeſticks, he was led into the harem,[g] and Ali Bey preſented to him the princeſs Mary and her child. Daout was rejoiced to ſee his ſon ſo happy with ſuch a beautiful wife. Ali Bey's ſiſter and nephew

[g] The apartments of the women.

were then preſented to the princeſs, who received her huſband's relations with every mark of reſpect and affection. The ceremony being over, Ali Bey left them, and went to the Divan, where he received congratulations from the other Beys, and the Janizar Aga. The Paſha himſelf ſent his Kiahaya with his congratulations, and requeſted to ſee Daout, who was ſoon after introduced to the Paſha, and received with great reſpect, as the father of the Sheik Bellet.

After a reſidence of ſeven months, Daout left Cairo, notwithſtanding the many intreaties of his ſon to ſtay longer. He departed loaded with preſents; a ſhip was ordered to convey him to Conſtantinople, and an order ſent to the Capi Kiahaya, for Ali Bey's agent there, to ſee him ſafe to Abazia: but before Daout's departure, Ali Bey prevailed on him to conſent to the marriage of his ſiſter Yahud, to his adopted ſon Abu-

dahap;

dahap; and to leave Ali Bey's nephew, then ſixteen years old, with him. This nephew was enrolled in the liſt of Mamluks, and in the year 1768 was honoured with the dignity of Caſhiph.

Hitherto Ali Bey appears to have been happy and proſperous, and it might have been expected, that the favours heaped on Mohammed Bey Abudahap would have produced affection: but he joined the little party of the late Ibrahim Cerkes, and ſecretly plotted to take away the life of his benefactor.

The main cauſes of this deſign were, a ſpirit of revenge in the friends of Ibrahim Cerkes, and the jealouſy of the other Sangiaks, on ſeeing Ali Bey become ſo powerful. They found he was too ſtrong to be openly attacked, and therefore attempted to inflame the jealouſy of the Porte againſt him, that he might be cut off; but before they could

bring the Paſha of Maſr to aid their wiſhes, knowing that Abudahap loved money more than gratitude to his benevolent maſter, and brother-in-law, they gave him large ſums of money to aſſaſſinate his benefactor, and engaged that he ſhould be choſen Sheik Bellet on Ali Bey's death.

But Mohammed Bey Abudahap acted a treacherous part, taking the money, and immediately made Ali Bey acquainted with the whole tranſaction. This was not the effect of honeſty, but of art, for he thereby ſecured a continuance of Ali Bey's intereſt, till he could accompliſh his purpoſe. The Sheik Bellet, inſtead of increaſing his caution, laughed at the deſign, and looked upon Abudahap as his faithful friend and ſervant, and from that moment would not give credit to any report againſt him.

Secure of this, Abudahap offered two hundred purſes to Tantavi to kill Ali Bey,

Bey, when he went to play with him at chefs; and to accomplifh this purpofe, ordered his wife, the fifter of Ali Bey, to put poifon into his coffee, the firft time he came to vifit her. Tantavi immediately acquainted Ali Bey of Abudahap's treachery, but was not believed. His fifter alfo fent to him, to defire he would defift from vifiting her, but he was furprized at receiving fuch a meffage, and went to her directly to inquire the caufe, when fhe confeffed the orders fhe had received from her hufband; but Ali Bey was fo blinded by his love for the treacherous Abudahap, that he difbelieved her alfo.

Ali Bey, unfortunate in his favourites, had taken a ftrong affection for Maalim Rifk, a Copt,[h] and made

[h] The Copts are Chriftians of the fect of Monothelites, and are employed by the Beys as their writers, as they are generally well verfed in the Arabian orthography.

him

him his ſecretary for the Arabian affairs; this man, by his hypocriſy, had gained the confidence of Ali Bey, and no favour was to be procured from him, but through the means of Maalim Riſk: this induced the Beys to pay their court to him, and this puffed up his natural pride to ſuch a degree, that when any of the Beys went to viſit him, he never roſe from his ſeat, but received them as private men. None were ſo much offended at this haughtineſs as Abudahap, who was equally proud, and ſeverely ſtung at finding a rival in Ali Bey's favour, of which he had a ſtriking proof, when having repreſented the haughty behaviour of Maalim Riſk, Ali Bey anſwered him warmly, that the Sangiaks were his ſlaves, but that Riſk was only his ſervant, and knew well how to behave to them. This reply confirmed Abudahap in his reſolution of revenging

revenging himſelf on Maalim Riſk and his maſter; but being very cautious, and having failed in his former ſchemes, he reſolved to cloke his hatred in ſmiles, till a proper opportunity ſhould offer to avenge himſelf.

SECT. III.

CONTAINING THE ORIGIN AND PROGRESS OF ALI BEY's REVOLT.

IN the latter end of the year 1768, the Grand Signior had declared war againſt Ruſſia, and Ali Bey, as Sheik Bellet, was raiſing the twelve thouſand men which the republick of Egypt is obliged to furniſh to the Porte, when at war. Maalim Riſk thought this a good opportunity to get rid of the preſence

ſence of Mohammed Bey Abudahap, and adviſed Ali Bey to put him at the head of theſe troops; at the ſame time Ali Bey's enemies thought it alſo a very fit opportunity to execute their deſigns againſt him, and increaſe the jealouſy they had hitherto ſought to excite in the breaſts of the Ottoman governors againſt the Sheik Bellet. They therefore, by great preſents, prevailed on the Paſha of Maſr to write a complaint to the Porte, that Ali Bey was raiſing theſe twelve thouſand men, not with a deſign to aſſiſt the Grand Signior, but to join the Ruſſians againſt him; this letter was ſigned by all the Sangiaks who were inimical to Ali Bey, ſo that when it arrived at Conſtantinople, the Emperor took it not only as the complaint of his Paſha, but as of the republick alſo, and ſent an order immediately to the Paſha, to ſend Ali Bey's head to Conſtantinople.

This matter however eſcaped not the vigilance of Ali Bey's agent at the Porte, who directly diſpatched two meſſengers, one by ſea, and the other by land, to carry this important intelligence. The former arrived firſt, and Ali Bey, conſcious that he had neither done, nor deſigned aught againſt the Grand Signior, could ſcarce believe the truth of the meſſage; but the other meſſenger arriving three days afterwards, put him on his guard, and made him reſolve to know how far he had occaſion to fear.

Thus reſolved, he ſent for Ali Bey Tantavi, on whoſe fidelity he could entirely rely. He ordered him to take twelve of his attendants with him, and to wait a few miles diſtant on the high road to the city, in the dreſs of Arabs, to ſee if the Capigi Paſha [a] was coming

[a] The chief of the porters, who is generally the meſſenger extraordinary of the Sultan.

to Cairo; if they ſaw him they were ordered to ſeize him, and his men, and examine their papers, and if they found therein any orders againſt him, to kill them all, and bring the diſpatches to him.

Tantavi fulfilled theſe orders punctually; he waited about twenty miles from Cairo, and on the third day after the arrival of the laſt meſſenger, he beheld the Capigi Paſha approach, attended by four men, whom they ſeized and bound, and on examination of their papers, the fatal order was found ſigned in due form; on this Tantavi ordered his men to ſlay them, which was immediately done, and the five bodies were buried in the ſand.

Tantavi ſoon arrived in Cairo, and put the diſpatches into Ali Bey's hands, who had no ſooner read them, but he ſummoned an extraordinary Divan.

There

There he produced the order from the Porte, to ſend his head to Conſtantinople, and aſſured them, that if he fell a ſacrifice to the ambition of his enemies, and the tyranny of the Sultan, they muſt expect a like fate hereafter. But if they would defend themſelves, their rights and liberties, he could find means to humble the pride and tyranny of the Porte. He reminded them that the kingdom of Egypt belonged to them, and not to the Grand Signior; and if they deſired to free themſelves from his tyrannical power, the time was moſt apt and convenient; for as the Sultan would have enough to do againſt the Ruſſians, they could not hope a better opportunity to regain their ancient rights and liberties.

The Divan felt the force of his reaſoning; thoſe of the Beys (eighteen of whom owed their rank to Ali Bey) who were his friends, immediately agreed

 with

with him, and even thoſe who were ſecretly his enemies, and had ſigned the letter againſt him, were over-awed, and found themſelves too weak to oppoſe. Nay, though they had an enmity againſt Ali Bey, they could not reſiſt a deſire to be free, and the whole Divan unanimouſly reſolved to defend their rights, and aſſiſt Ali to the utmoſt of their power.

This reſolution being taken, an order was ſent from the Divan to the Paſha, to quit Egypt in twenty-four hours, or his life would pay for the delay. A meſſenger was diſpatched to Sheik Omar Daher, prince of St. John d'Acre, to acquaint him with this reſolution, and what had obliged Ali Bey to take theſe ſteps, and to intreat him to join his ſtrength and intereſt with his. Sheik Daher agreed to join them, and prepared for war. In the mean time Ali Bey was not idle. As ſoon as the

the Paſha was departed, he joined all his own troops to the twelve thouſand he was preparing to ſend to the Sultan; he was aſſiſted by the troops of the different Sangiaks, and in a few months was in a good condition of defence.

The Ottoman Porte being early apprized of this revolt, ordered the Paſha of Sham (or Damaſcus) to march with all the troops he could raiſe, to prevent Sheik Daher from joining Ali Bey. Sheik Daher was ready to receive him. The Sheik had ſeven ſons, each of whom had well fortified caſtles, and Ali Bey had ſent him plenty of ammunition of all kinds, and proviſions by ſea. The Paſha of Sham found himſelf much harraſſed in his march by Sheik Ali, the ſecond ſon of Daher; and when he got near the ſea of Tiberias, he found Sheik Daher encamped there. When the Sheik beheld the enemy near enough, he deferred an engagement till the next

morning; and during the night divided his army into three bodies, one of three thousand men to the east, upon the hills of Gadera, under the command of Sheik Sleby; a second of three thousand men also on the west, towards Mount Libanus, commanded by Sheik Crime, his son-in-law. The third, or main body, under himself, crossed the sea of Tiberias, to the south, towards Galilee, leaving the camp with great fires, all sorts of provisions, and a large quantity of spirituous liquors, giving strict orders not to hinder the enemy from taking possession of the camp, but to come down and attack them just before dawn of day.

In the middle of the night the Pasha of Sham thought to surprize Sheik Daher, and marched in silence to the camp, which, to his great astonishment, he found entirely abandoned; and thought the Sheik had fled with so much

much precipitation, that he could not carry off the baggage and ſtores. The Paſha thought proper to ſtop in the camp to refreſh his ſoldiers. They ſoon fell to plundering, and drank ſo freely of the liquors, that overcome with the fatigue of the day's march, and the fumes of the ſpirits, it was not long ere they were in a ſound ſleep. At that time Sheik Sleby and Sheik Crime, who were watching the enemy, came ſilently to the camp; and Sheik Daher having repaſſed the ſea of Tiberias, meeting them, they all ruſhed into the camp, and fell on the confuſed and ſleeping enemy, eight thouſand of whom they ſlew on the ſpot; and the Paſha, with the remainder of his troops, fled with much difficulty to Sham, leaving all their baggage behind. He had come with twenty-five thouſand men, and thoſe of Sheik Daher ſcarcely exceeded nine thouſand. The ſpoil was divided among the conquerors, and then

the army parted; one diviſion going to join the Mutevelys, or lords, of Mount Libanus; the ſecond to ſubdue Galilee, and the third returned to St. John d'Acre.

During this event, and in the year 1770, Ali Bey ſent Mohammed Bey Abudahap, at the head of twenty-ſix thouſand men, to conquer Arabia Felix; and Iſhmael Bey, with ſeven thouſand, to ſubdue the eaſtern coaſt of the Red Sea.

In the mean time Ali Bey remained in Maſr, to regulate the domeſtick affairs. Many abuſes had crept into the collection of the cuſtoms, which bore hard on the European merchants; thoſe he removed, put to death one of the commiſſioners, a Jew, named Joſeph Levy, who had ſhamefully impoſed on the traders, and put Maalim Michael Pharha,[b] a

[b] Maalim is an appellation of honour, ſignifying maſter or doctor.

Chriſtian

Chriſtian of the Greek church, in his place. He even ſent directions to Abudahap, and Iſhmael Bey, that whatever maritime towns they might ſubdue, they ſhould leave ſtrict orders with the governors, to receive all European ſhips with the greateſt kindneſs, and aſſure their commanders, that they ſhould be protected in their commerce in the Red Sea, in every part of which they might freely traffick. He alſo (by the advice of Riſk, who had been bribed by an Italian, named Roſetti) ſent to offer his friendſhip to the republick of Venice. He cleared the country from robbers, which procured him from the people the ſirname of Bulut-capan,[c] and in ſhort, every one was ſurpriſed to ſee a barbarous nation ſo much civilized in ſo ſhort a ſpace of time.

Whilſt Ali Bey was thus providing for internal peace and ſafety, his gene-

[c] Cloud catcher.

rals were extending their conqueſts. In leſs than ſix months, Abudahap conquered all Arabia Felix, and dethroned the Emir of Mecca, (a deſcendant of Mohammed) and put another of the line in his place, named Emir Abdallah, who aſcended the throne as Sheriff of Kiabé and Medina: in return for which favour the Sheriff gave to Ali Bey the title of Sultan of Egypt, and the two ſeas.

During theſe tranſactions, Iſhmael Bey was as ſucceſsful on his part; he ſubdued all the provinces as far as Jita, eſtabliſhing governors, and leaving garriſons in each place; and then theſe triumphant generals returned to Maſr, where Ali Bey received them with every poſſible mark of joy and reſpect.

In the beginning of the year 1771, Ali Bey prepared an army of forty thouſand men, and gave the command

of

of it to Abudahap, who ſet out with this formidable force from Maſr on the third of March. He had orders to ſubdue all Paleſtine, before he proceeded to Syria, and to treat the inhabitants of every town, which ſhould either receive him willingly, or ſurrender at diſcretion, with the greateſt lenity and humanity, and protect them, particularly the Zummies,[d] from the rage of the ſoldiery. He had alſo expreſs directions to take eſpecial care in marching through the territories of his faithful ally Sheik Daher, and his ſons, (to whom he had recommended Abudahap) not to commit any diſorder, or give the ſlighteſt offence.

Whilſt Abudahap was gone on this expedition, Ali Bey was adviſed to ſeek an alliance with the Ruſſians, who were then maſters of all the Archipelago, and the Sporades iſlands. He accordingly

[d] Tributary Chriſtians and Jews.

wrote

wrote to Count Alexis Orlow, the commander in chief of the Ruſſian forces, expreſſing his deſire to enter into a treaty of perpetual friendſhip and alliance with her Imperial Majeſty, and conjointly fight the common enemy, offering to ſupply Count Orlow with every kind of proviſions for his fleet and army; and with money, if wanted.

This expreſs was ſent by Jacob, an Armenian, who went firſt to the iſland of Paros;[e] but not finding the general there, he followed him to Leghorn, and delivered his diſpatches. Count Orlow ſoon returned an anſwer, wherein, after compliments and congratulations to Ali Bey, he told him that he would immediately tranſmit his letter to the Empreſs, and would do all in his power to comply with his offers.

[e] Paros is one of the largeſt of the iſlands of the Archipelago. N. Lat. 36 56. Eaſt Lon. 25 36, noted for producing the fineſt marble.

That he would not at preſent trouble him for either proviſions or money, but if he found himſelf in any kind of neceſſity for either, he would not fail to apply for the proffered aſſiſtance. This letter was ſent by Gregory, a Greek Chriſtian, native of Conſtantinople, a man well verſed in the ancient Greek, Latin, Italian, French, and Turkiſh languages; but he brought it no farther than Alexandria, where he died, and the expreſs was brought forward by another hand.

Ali Bey continued to encourage the home and foreign merchants, and make every thing agreeable to them. He gave expreſs orders to the Janizaries, to protect all foreigners and Chriſtians from any inſults from the Muſſulmen, which if they failed to do, they were to be ſeverely puniſhed: having for that expreſs purpoſe raiſed two natives of Georgia to the dignities of Aga, and

Kiahaya.

Kiahaya. The firſt was Selim Aga, a man of great courage, and an affable diſpoſition; the other was Suliman Aga, of equal bravery, but rather ignorant, and bigotted to the Mahometan religion. By theſe wiſe regulations commerce flouriſhed in Egypt, and domeſtick affairs ſeemed to be in a moſt proſperous condition.

As ſoon as Abudahap had quitted Maſr, Ali Bey ſent ſix ſhips laden with proviſions, and all kinds of warlike ſtores, to St. John d'Acre, to be ready for the uſe of the army. Abudahap, who had begun his route on the fourth of March, 1771, arrived on the ninth before Gaza,[f] and the day after ſummoned the garriſon to ſurrender the town, which being refuſed, he took it by ſtorm in three days; Muſtapha Aga, the governor, and moſt of the garriſon, having made their eſcape in the night,

[f] Gaza, a town of Paleſtine, about ſix miles from the coaſt of the Mediterranean.

before

before it was taken. He ſtaid there till the 26th, and then, having left a governor, and a ſufficient garriſon, he marched to Rama,[g] and on the 31ſt ſummoned the governor; but Haſſan Aga ſent for anſwer, that he would defend the town to the laſt drop of his blood. On this Abudahap ſtormed Rama, but was ſo reſolutely oppoſed by Haſſan, that he was forced to retreat with the loſs of one hundred and ſixty men. He then encircled the town with his troops in ſuch a manner, that no ſupplies of proviſions could enter the place, and kept it thus blockaded till the 20th of April; when Haſſan having found means to elude his vigilance, and eſcape in diſguiſe in the night towards Jeruſalem, the town ſurrendered the next day at diſcretion. Abudahap ſtaid there till the latter end of May; when

[g] Another town of Paleſtine, tributary to the Grand Signior.

having

having ſettled every thing neceſſary for the ſafety of the place, he proceeded to Naplouſe,[h] which he took, by ſtarving the beſieged; and from thence ſent his ſummons to Muſtapha, the governor of Jeruſalem, to ſurrender that city. The governor, together with the Mollah of the Mahometans, and the Chriſtian vicars of the patriarch of Jeruſalem, and the Armenian patriarch, ſent to intreat Abudahap, firſt to bend his arms againſt the city of Sham, (or Damaſcus) under the juriſdiction of whoſe Paſha Jeruſalem was, and promiſing, if he took that place, Jeruſalem ſhould be ſurrendered. This meſſage was accompanied with a deputation of Chriſtian prieſts from the patriarch, carrying ſome rich preſents. Abudahap finding his avarice gratified by theſe gifts, and his pride flattered by

[h] Naplouſe, or Neapolis, formerly known by the name of Sichem, where the Samaritans had their chief temple, now the reſidence of a Sangiak, dependent on the Paſha of Sham.

the politeneſs of the meſſage; and beſides, having no orders to ſtorm the holy city, or fire againſt its walls, he entertained the prieſts with great affability, and granted their requeſt.

Having ſettled every thing at Naplouſe, he marched to Joffa,[i] which held out againſt him for two months, and then capitulated.

In the month of September, Abudahap moved towards Cœlo-Syria, and croſſing Mount Carmel, encamped in the plains of Ptolmais.[k] Being arrived there, Sheik Slebi and Sheik Crime came from their father Sheik Daher, with a preſent of furs, and other valuable articles, to congratulate Abudahap

[i] The ancient Joppa, a ſea-port between Ceſarea and Aſcalon, 36 miles weſt from Jeruſalem, N. Lat. 32 26 Eaſt. Lon. 36. It ſtands on a rocky hill, defended from the ſea by a chain of rocks, which forms an harbour for ſmall veſſels, and is ſurrounded landward with a ſtone wall.

[k] At preſent St John d'Acre.

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on his ſucceſſes, and ſafe arrival. They were received with much outward politeneſs, but the haughty general found his pride piqued, at not receiving a viſit from Sheik Daher himſelf, which he reſented ſo much, that he would not vouchſafe to viſit the old ally, and firm friend of his maſter, but ſent his Kiahaya to return the viſit and the compliments. The old Sheik perceived the ſlight, but nobly ſcorned to take notice of it, attributing it to his youth and pride. About the latter end of September Abudahap left Ptolmais, and croſſing a branch of Mount Libanus, went to Saïd,[1] which ſurrendered to him on the firſt ſummons, and having placed a garriſon therein, he proceeded in the middle of October to Sham, (or Damaſcus) which he beſieged from the 24th, of that month till the latter end of November, when the

[1] The ancient Sidon, Lat. 33 35 Eaſt.—Lon. 36 15. a famous port on the Levant, ſeventy miles ſouth of Tripoly, and as many north from Jeruſalem.

Paſha finding the city no longer tenable, retreated in the night to Halep,[m] and the half ſtarved inhabitants opened their gates to the conqueror, and ſubmitted to his mercy. He did not, indeed, ſhew any cruelty to the people, and reſtrained his troops from plunder, bending his arms againſt the citadel, which held out a week longer, till the governor being aſſaſſinated by his troops, Abudahap was admitted therein.

Abudahap ſtaid in Sham upwards of ſix weeks, during which time his rapid ſucceſſes inſpired him with a deſign of continuing his conqueſts for himſelf. His avarice and ambition prompted him to forget all his obligations to his beneficent maſter, to whom he owed every thing, and to reſolve to bring all Egypt under his own dominion. To accom-

[m] Or Aleppo, the capital of that government, ſeventy miles eaſt from the ſea, Lat. 36 30 eaſt.—Lon. 37.

plifh this end, he took his whole army with him, when he left Sham, and marching back through the places he had conquered, increafed his forces by taking out all the troops he had left in the garrifons.

But although his defigns were againft Ali Bey, yet he did not march at firft towards Mafr, knowing he was hated by the Janizaries; but directing his courfe by the deferts, between the Red Sea and Egypt, he came into Upper Egypt, where, on the firft of March, 1772, he took poffeffion of the capital, and fummoned all the Sangiaks either to join him, or quit the country. They finding themfelves unable to refift his numerous and powerful army, already flufhed with repeated conquefts, fubmitted to him, and joined him with all their refpective forces.

Abudahap finding his ſtrength ſufficient to attempt any thing, threw off the maſk, and openly declared his intentions of deſtroying Ali Bey; and marching into Lower Egypt, encamped oppoſite to Old Cairo, on the 9th of April. Ali Bey, alarmed at the ſudden arrival of Abudahap, too plainly ſaw his baſe intentions, and blamed himſelf that he had ſhut his ears againſt the intimations he had of his ingratitude. He found it was neceſſary to prevent Abudahap's croſſing the Nile, if he would preſerve Maſr; for that purpoſe he raiſed an army of twenty thouſand, the command of which he gave to Iſhmael Bey, with orders to diſpute the paſſage of the river: but as ſoon as Iſhmael arrived there, Abudahap ſent a meſſage to him, that if he oppoſed him, he would put him to death if he conquered, which he doubted not to do, as his troops had a great ſuperiority in numbers; but if, on the other hand, he

would join him, he ſhould be his partner in the government, and in all his dignities. Iſhmael did not long heſitate: he thought it was better to ſide with the ſtrongeſt party, and enjoy a ſhare of power, than to loſe his property and his life, and therefore, on the 8th of April, he marched his troops into Abudahap's camp, where they were received with great joy.

The news of this junction had no ſooner reached the ears of Ali Bey, than he retired into the caſtle of Maſr, taking with him all his money and jewels, and thoſe friends on whom he could depend, reſolving to defend himſelf againſt his ungrateful brother-in-law. But on the third day after he had entered the caſtle, Sheik Achmet, the fourth ſon of Sheik Daher, then on a viſit to Ali Bey, adviſed him to quit the caſtle, and fly to Paleſtine, where he was ſure his father would receive him with open arms,

and would be happy to obey his commands. He urged, that by this ſtep, means might be found to regain his kingdom; whereas, if he remained in the caſtle, the enemy would ſoon prevent any ſuccours coming to him, and then he would be forced either to loſe his life, or ſubmit to the mercy of his ſlaves. Ali Bey yielded to the reaſonableneſs of this propoſal, and reſolved to quit the caſtle and city the ſame night, before Abudahap had got poſſeſſion of the town, and was thereby become able to prevent it.

Ali Bey accordingly ordered his baggage to be got ready directly, ſent to thoſe Sangiaks who might be willing to join him, and gave the command of what troops he had remaining, to his faithful Ali Bey Tantavi. He ſent alſo to Maalim Riſk, to bring in all the money ariſing from the revenues he had in his hands, but Riſk was not to be found. He

likewiſe diſpatched Jacob, the Armenian, to the iſland of Paros, to acquaint Count Orlow, the Ruſſian general, with his ſituation, and to beg his aſſiſtance, and then departed from Maſr, with all the nobles, and thoſe of his houſhold who were faithful to him.[n] The number of troops that accompanied him, did not exceed, both horſe and foot,

[n] The Beys who followed the fortune of Ali Bey, in his retreat, were theſe.

Ali Bey Tantavi. Roſvan Bey, Ali Bey's nephew. Halil Bey. Morat Bey, Abdourahman Bey. Latiph Bey. Muſtapha Bey. Ibrahim Bey, (the Circaſſian.) Zulficar Bey. Achip Bey. Oſman Bey. Selim, Aga of the Janizaries, and Suleiman, Kiahaya of the Janizaries.

The officers of Ali Bey's houſhold were theſe.

Yuſuph Haſnadar Aga, (or treaſurer) a Georgian. Ruſvan Chiouhadar Aga, (or keeper of the wardrobe) a Georgian. Othman Selictar Aga, (or ſword-bearer) an Abazian, and nephew to Abudahap. Oſman Aga, Sarikchee Paſhee, (or turban-bearer) a Georgian. Yuſuph, Chiupukchee, (or keeper of the pipes and tobacco) a Georgian. Huſein Aga, Imbrikchee Paſhee, (or keeper of the ewers, baſons, and towels) a Circaſſian. Abdourahman Aga, Salaher, (or maſter of the horſe) a Sinopian.

ſeven

ſeven thouſand men. His treaſury and wardrobe were loaded on twenty-ſix dromedaries. His ready caſh conſiſted of eight hundred thouſand mahbub and funduklys; the reſt of his treaſure was in jewels, to the amount of about ſix million of ducats.

It was in the evening of the 12th of April, 1772, that Ali Bey left Maſr, and begun his march, which he purſued day and night, leſt he ſhould be purſued by Abudahap, and got to Hanneunus[o] on the 15th; but in that ſhort march, he had the misfortune to have five of his dromedaries (one of them laden with money, and the reſt with his wardrobe) cut off by the Arabs. On the 16th he proceeded to Gaza,[p] but did not ſtop there, as that town was in the hands of the enemy, and arrived on the

[o] A ſmall town on the iſthmus of Suez, on the Mediterranean ſhore.

[p] Diſtance eighteen miles.

23d at Ptolmais, where he encamped near Caifa, on the plains under Mount Carmel.

The fatigue of his journey, the agitation of his mind, and his ſtrong ſenſe of Abudahap's ingratitude, had ſuch an effect on Ali Bey, that as ſoon as he had encamped he fell into a violent fever. Sheik Daher immediately went to him, and offered him every aſſiſtance in his power, requeſting he would come and reſide in his palace, which Ali Bey declining, the worthy Sheik ſent him his beſt phyſicians, by whoſe aid Ali Bey recovered in about three weeks.

The inhabitants of Barut, (or Berytus) who are moſtly Greek Chriſtians, having been greatly diſſatisfied with their government, had written to the Ruſſian general to relieve them from their bondage. A ſquadron of Ruſſian ſhips came off that city the latter end of April,

1772, and took and plundered it. They then put Emir Mahamut (a man much eſteemed by the Chriſtians) as governor, with orders to pay a certain annual tribute. This buſineſs being effected, the ſquadron paſſed by Acre, ſtopped to pay the compliments of Count Orlow to Sheik Daher, and know if he had any meſſage to return. The Ruſſians did not then know that Ali Bey had been forced to quit Egypt, and were ſurprized to hear of that event from Sheik Daher. However, the chief officers (of whom were Chevalier George Rizo, a native of Salonica,[q] and adjutant to Count Orlow, and Chevalier Anthony Pſaro, a native of the iſland of Meconos,[r] together with Joſeph, a Georgian, and a favourite domeſtick of

[q] Salonichi, the ancient Theſſalonica, a port of Turkey, in the Archipelago. Lat. 41. Eaſt Lon. 23 13.

[r] Meconos, or Mycone, an iſland in the Archipelago, Lat. 37 28. E. Lon. 25 51.

the Ruſſian general) went to pay their reſpects to Ali Bey, in his camp. He entertained them with great affability, for ſome days, and at their departure made them ſeveral valuable preſents, ſending with them Zulficar Bey, one of his Sangiaks, a man of a very pleaſing carriage, as his ambaſſador, to the Count. To him he ſent three of his beſt horſes, and the dromedary he was uſed to ride, with all their ſumptuous trappings. In his diſpatches to Count Orlow, he requeſted he would ſend him ſome artillery and ammunition, as the precipitation with which he was obliged to leave Maſr, did not permit him to bring any, and deſired he would ſpare him two or three thouſand of the Albanians, who were then in the Ruſſian ſervice; as he did not doubt, with this aſſiſtance, and the troops of Sheik Daher, but he would be able to re-enter Egypt. The Ruſſian ſquadron, with Ali Bey's ambaſſador, in a xebeque, departed from

Acre the 18th of May, to join Count Orlow at the iſland of Paros.

In expectation of an anſwer from Count Orlow, and his health being now reſtored, Ali Bey ordered Tantavi to take half his troops, and join thoſe of Sheik Daher, and go to Saïd, or Sidon, and endeavour to reduce that place. Tantavi having received his orders from his maſter, he joined Sheik Sleby, and Sheik Crime, who were before ready with their troops, to follow him. They therefore began their march in the middle of June, 1772, and croſſing the Antilibanus, arrived at Soor, or Tyrus, the 17th, where the Mutevele, which is equivalent to the word baron, of the place, Sheik Haſſan, received them with the greateſt friendſhip, proffered his ſervices, and told them, if they wanted more men, he ſhould take with him all his troops, which conſiſted of two hundred horſe, and about four hundred foot.

foot. Tantavi thanked him for his offer of the troops, but declared how acceptable his company would be to him, if he could agree to join with him. They therefore, after refreſhing themſelves and their troops, moved towards Sidon, which is about eighteen miles diſtant, by land. But Haſſan, Paſha of two tails, who was governor of the place after Abudahap had evacuated it, thinking himſelf ſuperior in force, and being therefore unwilling to ſubmit to be beſieged, ſallied out from the city to meet the army of Tantavi and his confederates. Haſſan Paſha's force was about thirteen thouſand; Tantavi's, together with Shiek Daher's, amounted in the whole to about ſix thouſand, moſtly horſe. The two armies met on the 27th of June, about nine in the morning, and the engagement was over about eleven. It ended in the total rout of Haſſan Paſha, who, after having loſt between four and five thouſand men,

was

was put to flight with the remainder of his army. On Tantavi's ſide about two hundred were ſlain, beſides two Caſhiphs and Oſman Bey wounded. He entered Sidon the next day in triumph, and took poſſeſſion of the caſtles and the town in the name of his maſter, and after reſiding there a fortnight, Tantavi left a garriſon in Sidon, with Haſſan Bey as governor, and then, with his army, came back to Acké, and from thence to the camp near Caïfa. On the 29th of July, Ali Bey having re-eſtabliſhed his health, and being in a ſtate to co-operate with his army, applied to Sheik Daher for aſſiſtance in artillery and ammunition, to ſubdue Joppa, or Jopha. Daher not only complied with his requeſt, but even offered himſelf and his ſons to accompany the army, which offer Ali Bey accepted with thanks.

I forgot to mention, that while Ali Bey was indiſpoſed, and Tantavi abſent,

ſome

ſome of his troops found means to deſert, and went into Egypt. His Haſnadar, Joſeph, growing tired of Mahometaniſm, and having fallen in with ſome Chriſtians, and from their converſation, reflecting on his former religion with grief and fondneſs, reſolved to ſet himſelf free; and having ſeven thouſand ducats of his own money in his poſſeſſion, by the aſſiſtance of an intimate friend he procured a boat, and made his eſcape into Cyprus.

Daher loaded two ſhips with proviſions and ammunition, to proceed by ſea, and two other tranſports to carry ſome of Ali Bey's troops, and having prepared all things neceſſary, Ali Bey began his march by land the 12th of Auguſt, and croſſing Mount Carmel, came on the 16th near Joppa, and pitched his camp by a brook, at the diſtance of about a mile and a quarter to the north-eaſt of the town. The ſhips, with the troops, proviſions,

provifions, ammunition, &c. arrived before, and anchored in a creek about fix miles to the north of Joppa, and having there difcharged their loadings, camels were immediately provided, and next day moft of the neceffaries arrived in the camp. On the 17th Ali Bey fent a fummons to Muftapha Bey, brother to Haffan Pafha, of Naploufe, who was governor of the town, to furrender it. But Muftapha Bey having before-hand provided troops and provifions, did not choofe to obey this fummons; upon which Ali Bey ordered the Sangiaks to draw a line round the town, and every one of them to take two hundred men for their pofts.

Halil Bey and Latiph Bey were pofted on the north-eaft, at the diftance of two hundred yards: Abdourahman Bey, and Morat Bey, were on the eaft, with Muftapha Bey, and Akip Bey on the fouth. The fiege was carried on, and a battery

a battery raiſed againſt the eaſt gate, on which were mounted two iron twelve pounders. Abdourahman Aga, a native of Trebezonde, who had acquired ſome ſkill in artillery, had the charge of theſe cannon, which were ſerved by ſome Greeks. He alſo made another battery, of one braſs piece of ſixteen pound ball, and a ſixteen inch mortar; with theſe he did great miſchief to the houſes of the town, though he had no other means than a plumb line to meaſure the elevation of the mortar. After a ſiege of fourteen days, Ali Bey ordered a general aſſault to be made, but he was bravely oppoſed, and forced to quit the ſtorm, with the loſs of above ſixty killed and wounded.

Ali Bey held the town of Joppa ſtill cloſely beſieged on the land ſide, but ſent off a ſtrong detachment, under Tantavi, of his own, and Sheik Daher's troops, to attack Gaza, which he took in

in about a fortnight, and then the inhabitants of Rama and Lidda ſent deputies to put themſelves under Ali Bey's protection, and offered to receive his governors. Haſſan Bey was therefore ſent to command in Lidda, and Selim Aga to govern Rama, and then the detachment returned to Joppa.

Although Joppa was cloſely begirt by land, yet the beſieged had the port open, by which they ſometimes received ſuccours from Egypt. At length, however, their proviſions began to grow ſhort, and they had no wood left for firing. They ſent a petition to Muſtapha Bey, to ſpare their lives, houſes, and fine gardens, which were planted without Joppa, the moſt pleaſant perhaps in that part of the world, but he refuſed their requeſt. The wretched inhabitants were then forced to grind rice with hand mills, to make bread, having ſcarce any other ſubſiſtence left; and they ſtole out in the night to cut

down the fine orange and lemon trees, for the ſake of the wood to bake their bread. Ali Bey had at firſt ordered his ſoldiers to ſpare thoſe trees, and content themſelves with eating the fruit; but when he ſaw the beſieged make that uſe of them, he then had the whole cut down, and deſtroyed thoſe beautiful and valuable plantations, to deprive the beſieged of the fire wood; which greatly increaſed their miſery.

The ſiege had continued one month, when on the 17th of September, Zulficar Bey, who had been ſent to Count Orlow, returned, in a Ruſſian tranſport, under Engliſh colours, commanded by a Captain Brown. In this ſhip came alſo Jacob, the Armenian, who had been ſent to the Count before Ali Bey left Maſr, and two Ruſſian officers, with a letter from their general, and ſome preſents. The tranſport put into a ſmall harbour, named Abu Daout, and Zulficar Bey diſpatched a meſſenger

to

to Ali Bey, to inform him of his arrival; camels and horſes were immediately ſent to bring the officers and baggage to the camp. Zulficar Bey firſt went to Ali Bey with the Ruſſian general's letter, and acquainted him that the officers were without: they were immediately admitted, introduced by Zulficar Bey, and had the honour to kiſs Ali Bey's hand. The letter from Count Orlow, written on one ſide in Ruſſian characters, and on the other in Italian, was then read and interpreted to Ali Bey, in the Turkiſh language; it contained many promiſes of ſpeedy aſſiſtance, in which Ali Bey then confided; but alas, they were never fulfilled, and the two Ruſſian officers, who were M. Clinglinoff, a captain of horſe, and lieutenant Sergey Pleſchoff, were the only aſſiſtance that ever arrived, and theſe were merely ſent to examine the ſtrength of Ali Bey. The preſents conſiſted of eight pieces of ſilk, flowered with gold and ſilver, of the manufac-

ture of the iſland of Cio; three braſs field pieces, of four-pound ball; ſeven barrels of fine gunpowder, five hundred ſhot, and three carriages for the cannon, of a new conſtruction.

After the Ruſſian officers had had an audience of Ali Bey, they were then conducted to old Sheik Daher, who received them with the greateſt affability, and treated them with coffee. A tent was pitched for theſe gentlemen, furniſhed with every thing neceſſary for their accommodation, and a cook and other ſervants.

Another battery was now raiſed to the ſouth of Joppa, about one hundred yards from the walls, on which were mounted three twelve pounders. Captain Clinglinoff requeſted to have the command of it, and with the aſſiſtance of his ſervant Jacob, of Norway, did great damage to the town, and demoliſhed a part of the walls. The day was very

very hot, and Captain Clinglinoff ceaſed the fire, to refreſh himſelf after his fatigue, when, curious to ſee what hurt he had done, he was not contented to behold the falling of the battered walls, from the ſmall holes in the intrenchment, but thruſt his head out of the embrazures; whilſt he was thus employed, he was ſeen by the beſieged, one of whom pointed his gun ſo well, that the ball lodged in the captain's breaſt, who died in about an hour after. Lieutenant Pleſchoff, and Jacob, took the body to the tent, and having firſt cut out the piece of his waiſtcoat, through which the ball had paſſed, they buried him near the tent, in his clothes and boots. This brave man, ſome days before he was killed, offered to go and burn the ſhipping that were in the harbour of Joppa, in the night. He accordingly prepared ſome combuſtibles, and went with lieutenant Pleſchoff in a long boat, but the enemy fired ſo hotly on them, as to force them to deſiſt.

The beſieged alſo fired one day on the Engliſh flag, but captain Brown return-ed the compliment with a whole broad-ſide.

Ali Bey was greatly chagrined at the death of captain Clinglinoff, which he wiſhed to revenge. He requeſted cap-tain Brown to lend him three of the ſhip's guns, ſix pounders, which were immediately ſent on ſhore, and added to the north-eaſt battery of Halil Bey, and Latiph Bey; with theſe, ſuch breaches were made in the wall, that Ali Bey reſolved on another ſtorm, which was attempted on the ſouth part of the town, in the beginning of October, but with as little ſucceſs as the former; Ali Bey's troops being repulſed, ſeveral of Ali Bey's own ſlaves being killed, and Ibrahim Bey, of Circaſſia, and ſeveral others wounded.

On the 22d of October, the Ruſſian tranſport, with lieutenant Pleſchoff, left Joppa,

Joppa, to return to Count Orlow; with him there was ſent a letter from Ali Bey to the Count, thanking him for his preſents; and another to the Empreſs of Ruſſia, requeſting her aſſiſtance. Theſe were carried by Suleiman, Kiahaya of the Janizaries, for Zulficar Bey was dangerouſly ill; indeed he died a few days after, univerſally regretted for his affability and gentleneſs; he was the third Sangiak who had died during the ſiege; the others being Achmet Bey, who was wounded in the expedition againſt Sidon, and Ibrahim Bey of Circaſſia, wounded mortally in the ſecond aſſault.

In the month of November, whilſt Suleiman Kiahaya was on his journey, a Ruſſian ſquadron came a ſecond time to Barut, (or Berytus) to enforce the payment of the tribute that had been agreed upon at the former ſurrender of the place. Having ſettled that buſineſs, the ſquadron came, in the middle of

December, before Joppa. Some of the officers paid a visit to Ali Bey in his camp; one of whom, Chevalier Panagioti Alexiano, brought letters from Count Orlow, for Ali Bey; and from Chevalier Rizo, for Zulficar Bey. The Count's letter contained nothing material, but compliments and assurances of friendship and assistance against the common enemy. The squadron bombarded Joppa for two days, but with no effect; and the commander having no orders to co-operate with Ali Bey, and the road being unsafe for shipping, if bad weather should come on, they departed.

When they were gone, Sheik Daher fitted out an half galley, and a small ship, to watch the harbour of Joppa, and prevent the arrival of any supplies; but a vessel of twenty-five tons eluded their vigilance, and got in with a small cargo of rice and biscuit. With this assistance they held out a short time longer, but famine at length obliged them

them to capitulate, which they did on the 31ſt of January. Haſſan Bey, the governor, with his troops and baggage, marched out in the night, by the ſea ſhore, and went to his brother at Naplouſe; and Ali Bey and Sheik Daher entered the town on the 1ſt of February.

Ali Bey ſtaid in Joppa till the 22d of February, when Suleiman Kiahaya being returned from Count Orlow, he gave up the town to Sheik Daher, and quitted it on the 26th.

Whilſt the ſiege of Joppa was carrying on, and in the month of November, Maalim Riſk, prime miniſter for the Arabian affairs to Ali Bey, (who was not to be found when Ali Bey was compelled to quit Maſr) came into the camp, to the ſurprize of every one, in a moſt miſerable condition. He had on a coarſe dirty ſhirt, girt with a leathern girdle; ſeveral ſtrings of large beads hanging

hanging down to his breaſt; his hair cut ſhort and curled, like that of the Abyſſinians; without any cap, and his feet bare; in ſhort, in the dreſs of a Mahommedan hermit: his ſkin was brown, and his perſon meagre as a ghoſt. When Ali Bey was firſt informed of his arrival, he could ſcarce credit the report. He ordered him to be brought before him, and then could not avoid laughing at his groteſque figure. After aſking him a few queſtions, Ali Bey bid him retire to take ſome reſt, and bid his Haſnadar to give him proper clothes. All who were attached to Ali Bey, and recollected that Maalim Riſk was once his favourite, haſtened to give him preſents of neceſſaries. I alſo gave him a ſilver watch, with ſix china coffee cups, and ſix ſilver fillagree cups to hold them, (as ſaucers are not uſed in that country) two coffee pots, and a cheſt to hold his clothes, with ſome other trifling articles. Thus Maalim Riſk was ſoon furniſhed like a gentleman,

gentleman, and enabled to appear abroad as ſuch. It has been ſince known, that when Ali Bey quitted Maſr, and ſent to Maalim to bring what money he had in his hands, that treacherous wretch buried the treaſure in the earth, and then diſguiſed himſelf like an hermit, quitted Maſr, and wandered about in the deſerts of Egypt, from April till November, when finding Ali Bey's affairs were in a promiſing ſituation, he came to his camp to try his hypocriſy anew.

The reaſon of Maalim Riſk abſenting himſelf, when Ali Bey ſent for him, was, his being afraid of Abudahap, leſt he ſhould fall into his hands, as he knew very well that Abudahap would not ſpare his life. Ali Bey was ſenſible of it, and for this reaſon received him again, and re-eſtabliſhed him in his former character, eſpecially as Riſk pretended to be an aſtrologer, and by this means had gained Ali Bey's patronage.

Whilſt

Whilſt Ali Bey was encamped before Joppa, he received another unexpected viſit; this was from Sheik Abdallah, Emir of Mecca, who had been diſpoſſeſſed of his dignity and government, after the flight of Ali Bey from Maſr, and forced to deliver both to Emir Mohammed, by the order of Abudahap, as being the will of the Grand Signior. With this he complied, being unable to reſiſt Abudahap, and quitting the ſcheriffſhip, came to Ali Bey's camp. He was received as a holy prince, with great devotion and reſpect, and ſtaid a fortnight, after which he went with his retinue to Medina. He was about five feet eight inches high, rather luſty, of a dark complexion, black eyes, and a long black beard.

As it may ſeem ſtrange to ſome readers, that Ali Bey ſhould deliver Joppa to Sheik Daher, after he had been at ſuch pains to take it, it may be neceſſary

ceſſary to give the reaſon for that meaſure.

When Ali Bey came to Acre, and deſired the aſſiſtance of Sheik Daher, he entered into a treaty with him, by which he agreed to pay Sheik Daher one hundred ſequins (fifty-ſeven pounds ten ſhillings Engliſh) per day, for his auxiliary troops, of which money Ali Bey not being able to pay the arrears, he put Joppa, Rama, Lidda, Azotus, Gaza, and Hanneunus, in the Sheik's hands, as pledges for the payment: and Sheik Daher was to ſurround Joppa with a new wall, the foundation of which was laid, and ſome progreſs made, before the departure of Ali Bey.

During the ſtay Ali Bey made in Joppa, about the latter end of February, 1773, Maximilian Bongarde, a native of Germany, in the ſervice of Ruſſia, was ſent by the Ruſſian general to examine

examine the harbour of Alexandria: he put into Joppa by diſtreſs of weather, and being willing to ſee Ali Bey, I preſented him to that prince, who received him with great affability, aſking him many queſtions relative to his undertaking, and recommended him to the abbot of the Greek convent, during his ſtay. In a few days he went to Acre, where meeting with Count Giovanni Molinari, he went with him to Tyre, from whence he found an opportunity to return.

It was on the third of March, 1773, that Ali Bey left Joppa. He had received a meſſage from the Janizaries of Maſr, and the principal inhabitants of that city. They being tired of the covetous and tyrannical government of Abudahap, aſſured Ali Bey, that if he would return to Maſr, they would open the gates to him, and in caſe of any reſiſtance from Abudahap, they would

all

all arm as one to oppoſe him. Ali Bey accordingly marched with all his army, and Sheik Daher, Sheik Slebi, Sheik Crime, and the Sheik of Tyre, accompanied him towards Naplouſe. It was at firſt his intention to reduce that town, but finding it well fortified, and that it would be difficult to tranſport artillery in that mountainous country, he returned towards Lidda, where he ſtaid three days, ordering the inhabitants of all the villages to bring in their contributions, and all the barley that was ripe. He went next to Rama, where having in three days received all the contributions that could be got, he took the governors and garriſons of theſe towns with him, and proceeded to Azotus, raiſing contributions there for two days, and arrived at Gaza the 21ſt of March: Sheik Daher having ordered all the proviſions that could be procured at Joppa, with all the ammunition, to be ſent by ſea to Hanneunus (a ſmall port town on the

the iſthmus of Suez, ſixteen miles weſt of Gaza. Ali Bey marched towards Egypt from Gaza, on the 4th of April.

The whole of Ali Bey's force was as follows: two thouſand cavalry, and two hundred and fifty Mamluks, with a few hired horſe, under Tantavi, Abdourahman Bey, Morat Bey, Halil Bey, Latiph Bey, Muſtapha Bey, Haſſan Bey, Roſvan Bey, Oſman Bey, Haſſan Bey, (who had been Caſhiph of Zulficar Bey, and ſucceeded his maſter in the dignity) Selim Aga, and Suleiman, Kiahaya of the Janizaries. The infantry were three thouſand four hundred Magrepys (or weſtern Africans). Sheik Daher had five hundred horſe, headed by his eldeſt ſon Sheik Slebi, and his ſon-in-law, Sheik Crime, (Sheik Daher remaining at Gaza) and Haſſan, Sheik of Tyre, had one hundred and ſixty horſe, ſo that the whole number was ſix thouſand, three hundred and ten men, horſe and foot.

On

On the evening of the 4th of April, the army arrived at Hanneunus, and after a halt till the 6th, proceeded to Salachia, (a town fourteen miles ſouth-weſt from Damiata, and ſix miles ſouth of the lake Merotis) where Ali Bey arrived on the 9th of April. On the 11th the garriſon of Salachia, which were the van of Abudahap's troops, ſallied out, to the number of eleven thouſand, to give battle to Ali Bey. The action laſted four hours, when, notwithſtanding the inferiority of Ali Bey's forces, the enemy was put to flight, leaving behind them three hundred and ſixty killed and mortally wounded, with the loſs of only one hundred and ſixty killed and wounded on Ali Bey's ſide; and Tantavi took poſſeſſion of the town. Ali Bey then learnt, that when Abudahap heard the Janizaries and inhabitants of Maſr had ſent to invite Ali Bey to return, he aſſembled the principal people

of the city, and ſpoke to them to the following purport.

He told them he was well acquainted with the meſſage they had ſent to Ali Bey to return back. For my part, (ſaid he) I am alſo a Bey, and whenever I retire from Maſr, can always live as ſuch. But before I quit this country, I think it my duty, as a good muſſulman, to acquaint you, that Ali Bey, who, you imagine, will govern you better than I, is in alliance with the Ruſſian infidels, and will bring a great number of Europeans, as an army, to ſettle here: nay, more, he is, himſelf, more an infidel Chriſtian in his heart, than a muſſulman: hence you may be certain, that as ſoon as theſe Chriſtians get poſſeſſion of your country, they will take your properties, your wives, and your daughters from you; and above all, will force you to change your religion. I deſire you not ſo much to believe

believe me, as your own obſervation of the ſtate of our brethren, the muſſulmen of Hindoſtan. When the Chriſtians firſt appeared on the coaſts of Malabar, every caſt of the natives behaved to them as friends. They pretended their ſole deſign was to traffick, which was generouſly permitted them; but the hypocritical infidels no ſooner got that permiſſion, but they began to make ſettlements, under the pretence of factories, and then, by degrees, became maſters of Hindoſtan; robbing the natives of their properties, taking their wives, and violating their daughters; nay, ſtill more horrid to relate, ſpread their heatheniſh Chriſtian infidelity amongſt the true believers of our holy prophet. Hence you may gueſs what the infidels will do, if they come into your country, headed by ſuch a man as Ali Bey. I have now acquitted my duty as a true believer, and you are to act as you pleaſe.

As ſoon as he had concluded his harangue, he roſe, and pretended to take his leave of them, when the whole audience cried out with one voice, they would defend their religion and property, if he would take the command upon him. To this Abudahap replied, he was ready to ſhed his blood in the defence of their properties, rights, and religion, if they would as reſolutely ſtand by him. This they promiſed, and in leſs than a week he raiſed an army of twenty-four thouſand volunteers out of the populace, (the Janizaries all refuſing to take up arms againſt Ali Bey) and with this force he marched out of Maſr to meet Ali Bey.

As ſoon as Ali Bey had heard this fatal news, it operated ſo ſtrongly upon him, that, joined with the great fatigue he had undergone in the journey, and the extreme heat of the weather, it brought on ſuch a violent fever that

he could not attend on his army; yet, notwithſtanding his ſickneſs, which hindered him from lying down, he uſed to ſit at the door of his tent on a ſtool, covered with ſcarlet cloth, to ſee his troops exerciſe.

On the 13th of April Abudahap came in ſight of Ali Bey's camp, and though we were ſo greatly inferior in number, yet the army was drawn out in proper order to meet Abudahap. Our left wing was commanded by Sheik Slebi, and Sheik Crime. The right by Tantavi, and the other Beys; the infantry was in the center. The battle began about eleven o'clock in the morning, and Tantavi was very ſucceſsful on the firſt attack, but Slebi and Crime were not ſo fortunate; however, victory ſeemed to favour us, when our faithleſs infantry deſerted to the enemy. Then all was horror; Tantavi was ſurrounded and ſlain; Slebi met the ſame fate;

Sheik Crime ſeeing his brother and moſt of his men killed, joined Sheik Haſſan, and came towards me. With much difficulty we got to Ali Bey's tent, who, as ſoon as he ſaw us, aſked, What news? Crime, with tears in his eyes, told him all was over, no time was to be loſt, and beſought him to mount his horſe, and fly immediately to Gaza; but Ali Bey was inflexible, and ſaid he would rather die than go back. Whilſt we were thus diſcourſing, Roſvan Bey came up. Ali then ordered that all, who would ſave their lives, ſhould haſten their flight before the enemy approached; we obeyed his command, took our leaves of him, and departed about four in the afternoon, with Abdourahman Bey, Morat Bey, Suleiman Kiahaya, and about three hundred of his ſlaves.

We travelled all that day and the next, till ſeven in the evening, when we got to Hanneunus, and took ſome refreſh-

refreſhments. At four the next morning we ſet out for Gaza, and got there at noon. When the good old Sheik Daher ſaw us approach, and heard of the death of his eldeſt ſon, and the loſs of his friends and army, he fell on the ground on his face, crying out, From this day I am undone. His ſon-in-law Sheik Crime, with Sheik Haſſan, and all of us, ſtrove to comfort him as much as we could, but alas, we were ourſelves inconſolable for the loſs of our prince, and all our property. Sheik Daher, however, having recovered from the ſhock occaſioned by this intelligence, ordered all his troops to be ready the next morning. But on the evening of the 15th of April, ſome of our men, who had eſcaped in the night after we came away, arrived at Gaza, and brought us the melancholy news of Ali Bey's fatal cataſtrophe, which was effected in the following manner.

Soon after we had left Ali Bey, the Kiahaya of Abudahap approached his tent with a party of about thirty men, and forced their way in, through ten pages of Ali Bey, who oppoſed their entrance as much as they could, killing and wounding ſome of the enemy. They being ſoon overpowered, Ali Bey, ſick and infirm as he was, endeavoured to defend himſelf with his ſabre; he killed the firſt man who approached, with one blow, and wounded two more, when the enemy finding ſuch reſiſtance to their taking him priſoner, fired their piſtols at him, and wounded him through his right arm and his thigh. He ſtill reſiſted, and fired his piſtol with his left hand, which wounded the Kiahaya. He then received a blow with a ſabre on his left arm, which brought him to the ground, and he was taken alive, and carried to Abudahap's tent. When Abudahap beheld Ali Bey in this condition, he could not refrain from tears, and ſeverely

ſeverely chid his Kiahaya and his men, for daring to wound him, as his poſitive orders were to take him without any hurt to his perſon. They excuſed themſelves, by laying their breach of orders to the reſiſtance made by Ali Bey, which obliged them to uſe their arms before they could take him. The unfortunate prince was then carried to Maſr, where, eight days afterwards, he died of his wounds; his fever, and his anxiety of mind joining to make them incurable.

Such was the end of Ali Bey, in the forty-fifth year of his age. He was five feet ten inches high, of a fair complexion, light brown hair, and an oval countenance, with large eyes, and a majeſtick appearance. He was of an undaunted courage, affable in his diſpoſition, of a free and generous mind, of great juſtice, and of rigid ſeverity in his puniſhment of offenders.

The reader may be curious to know ſomething about Abudahap's proceedings and end, but I am very ſorry that I cannot ſatisfy his curioſity with an exact account, as I was obliged to leave thoſe countries by the firſt opportunity. On my arrival at St. John d'Acre, I found a merchant ſhip under French colours, ready to ſail for Europe, I therefore haſtened on board it, with one of my ſervants, and came in it to Malta, and from thence to Europe. What I have learnt ſince, concerning that trea cherous man, I ſhall relate.

Abudahap, after the death of Ali Bey, for whoſe death he ſhewed ſome grief, (whether it was real or hypocritical, I cannot ſay) buried him at Grand Cairo, in an honourable manner; and ſuffered not his head to be ſent to Conſtantinople, as was requeſted by the Porte.

Having thus attained his ambitious wiſhes, he governed Egypt as Sheik Bellet, afterwards, for the ſpace of ten months, having for his colleague Iſmael Bey. In the courſe of this time, Sheik Daher being informed that Abudahap had not any intention to invade Paleſtine, garriſoned all the towns which Ali Bey left to his care, eſpecially Joppa, and ſurrounded it with a ſtrong ſtone wall. Abudahap, jealous of Daher's proceedings, could not reſt in peace; his haughtineſs and ambition would not ſuffer him to ſee his maſter's ally in poſſeſſion of thoſe places; he therefore prepared a powerful army to go againſt Daher the following year. He began his march towards Paleſtine, and in his way ſubdued Hanneunus, Gaza, and all the other towns, without reſiſtance; but when he came to Joppa, he found it very difficult to ſubdue the place; he therefore ſummoned the inhabitants to ſurrender, and offered to grant them free

free pardon and ſafety in their perſons and properties; but Sheik Crime, who governed the place, truſting to the affection of his troops, and the inhabitants, and to the new fortifications of the town, would not liſten to any of Abudahap's terms. Abudahap finding his offers refuſed, begirt the place very cloſely, but could not find any means to ſtorm it for a long time; till at laſt, an European engineer offered to Abudahap to dig a mine, and blow up the walls of the town, which was accepted, and performed in a little time. The walls being thus demoliſhed, Abudahap entered the town, and put to death moſt of the inhabitants, without regard to ſex or age. After this bloody action, he left Joppa, and marched towards St. John d'Acre. Sheik Daher having heard the fate of Joppa, and its inhabitants, thought proper to retire from Acre, to his ſons fortified places, with his family, leaving orders with the inhabitants

habitants of Acre, that as ſoon as Abudahap arrived there, they ſhould open the gates of the city to him, and receive him with the greateſt ſubmiſſion. They obeyed his orders with grief and mortification; he told them that he knew Abudahap's ambition and inhumanity, and for this reaſon he would not oppoſe him, for fear they ſhould meet the ſame fate as Joppa; therefore he choſe rather to loſe his property, than the lives of his faithful ſubjects, and their properties. A few days after his departure, Abudahap arrived at Acre; ſome of the eminent inhabitants went to invite him to enter their city, as Sheik Daher had evacuated it before his approach. Abudahap accepted the invitation, and went in and took poſſeſſion of Daher's palaces, and every thing that belonged to him. Afterwards he ſent to Nazareth, for the Roman Catholick friars, who reſided there in a convent, to come before him, becauſe he had ſome buſineſs with them; they

they therefore went to him, being afraid of diſobeying his orders; as ſoon as they were brought before him, he ordered them to bring immediately the treaſure which Maalim Ibrahim Sabah (prime miniſter to Sheik Daher, and of the Roman Catholick perſuaſion) had depoſited in their convent, and which belonged to Sheik Daher, or elſe their lives ſhould be anſwerable for it. They anſwered him that they had not received any treaſure from Maalim Ibrahim Sabah, nor from any body elſe, and if he would not believe what they ſaid, he might ſend to ſearch the convent; but Abudahap, not willing to liſten to their excuſe and interceſſions, ordered three of them to be beheaded, and the reſt to be put in priſon, and his orders were put in execution. The friars of Jeruſalem, hearing this melancholy news, applied to the Mollah of that city, and to the governor, to write to Abudahap, to ſpare the lives of their innocent fellows;

lows; they obtained this favour, and accompanied the letters to Abudahap with ſome valuable preſents, and by this means the other friars that eſcaped death were releaſed. Abudahap, during the time of his reſidence in Acre, was a terror to the inhabitants, and all Sheik Daher's territories; however, they were ſoon relieved from this monſter. I heard that he went to bed one night very well, and the next morning was found dead in his bed; and thus his iniquities were rewarded according to his proceedings. After this unexpected death of Abudahap, his army left Paleſtine immediately, for fear leſt old Daher ſhould come upon them, with his ſons, and went back to Egypt, carrying with them Abudahap's body, and buried it at Maſr; and Iſmael Bey ſucceeded Abudahap as Sheik Bellet.

Sheik Daher, having heard of Abudahap's death, and the retreat of his troops, returned

returned to his capital, and took poſſeſſion once more of all his former acquiſitions. I heard that the Porte ſent a full amneſty to Sheik Daher, if he would return to his duty; Sheik Daher thought proper to accept of it, and ſent a ſum of money to the Porte, as a tribute and acknowledgment of his ſubmiſſion. The Captain Paſha, or the high admiral of the Porte, was ordered to go as far as Cyprus, and Para Sham, or the coaſt of Syria, and in his way, to viſit Sheik Daher. The Captain Paſha, according to his inſtructions, having ſettled his commiſſions in the other places where he was ſent, came to Acre to pay a viſit to Daher; Daher, not knowing the admiral's intentions, received him as a friend, and ſent him ſome valuable preſents, and invited him to take a few days repoſe in the city; the admiral accepted the invitation, and went on ſhore; Daher ſhewed the greateſt hoſpitality

pitality to him, and to all his attendants; but the admiral ſoon excuſed himſelf, ſaying, that the harbour of Caïfa not being ſafe, his abſence would occaſion neglect of duty in his officers, and therefore thanked him for his eſteem, and the honour which he had done him; but he would take it as a favour, if he would oblige him ſo far as to dine with him on board his ſhip, and would be very glad of his company. Sheik Daher, truſting to the Porte's aſſurances of his full forgiveneſs, and not thinking of any danger, conſented to go; and taking a few of his attendants, went the next day on board the Capitania (the name of the admiral's flag ſhip). The admiral received Daher with feigned friendſhip, and to remove all ſuſpicion, ſaluted him with a diſcharge of twelve guns; as ſoon as they went into the admiral's cabin, the admiral took out his orders from the Porte, and

read them to Daher. Poor Daher was diſtracted at the treachery of the Porte, but it was too late to repent his imprudent boldneſs: therefore not being able to reſiſt, he ſubmitted, and his head was cut off; and thus this brave old prince ended his life, in the eighty-fifth or eighty-ſixth year of his age. Maalim Ibrahim Sabah, who was on board with his maſter, was put in chains, and was carried to Conſtantinople, where he died under torture, for not diſcovering more treaſure than he knew of.

Maalim Ibrahim Sabah had two ſons, the eldeſt, named Joſeph, was a commiſſioner of the cuſtoms at Joppa; the other's name was George, he was under commiſſioner of the cuſtoms at Acre; but what became of them I know not. As for Daher's ſons, I heard ſome of them ſhared their father's fate, one after the other; and as for the Sangiaks of Ali

Bey's

Bey's retinue, who eſcaped with us, and the others, I cannot give any account of them. I hope the reader will excuſe me, if this narration about Abudahap and Sheik Daher is not wholly correct, becauſe I was not an eye-witneſs of the things mentioned in it, but learned them from reports.

A SHORT

DESCRIPTION

OF THE PRESENT STATE OF

TYRE AND SIDON,

With Directions for Travellers on that Road.

WHOEVER deſires to ſee theſe places, and chooſes to go by land, muſt hire a horſe or a mule at St. John d'Acre, to carry him to Tyre; this he gets for about five ſhillings ſterling, though the diſtance is about fifty miles. The road is very ſafe the whole way, as the different Mutevelys, in their ſeveral diſtricts of Mount Libanus, keep the place clear of robbers.

On leaving Acre, you travel about twelve miles northward, by a good road, through a very pleaſant country. On the right hand are the plains of Anti-libanus, which mountain joins Carmel; they are tolerably well cultivated, and produce great quantities of corn, cotton, and vines; and on your left are ſeveral gardens, planted with mulberry, and other fruit trees, and a village ſituated upon the ſummit of a ſmall hill. When you come to the bottom of Anti-libanus, (which is another branch of this celebrated mountain, to the northward of Acre, and, extending to the ſea, divides Ptolmais from Cœloſyria) you find a ſmall tower built of ſtone, but now in decay; ſome fig trees planted for ſhelter from the heat of the ſun, and a ſpring of freſh water. Round the ſpring the ſoil is very marſhy, and in ſummer exceedingly noxious: here, however, you muſt ſtay till your guide and horſes are refreſhed; and for yourſelf, you muſt

carry proviſions from Acre, or elſe go without any. After being thus refreſh-ed, you begin to aſcend the mountain; the road is rather ſteep, but not danger-ous; when you come to the ſummit of the mountain, you meet a very fine tower, built of ſquare ſtones, and which was erected in the time of the Chriſtian go-vernment there; from that tower begins the territory of a Mutevely, or baron, one of the five who inhabit Mount Li-banus. Travelling on this mountain you enjoy a very fine proſpect; on the right the declivity of the mountain, and part of the top covered with trees, eſpe-cially cedar; on the left, an unbounded proſpect of the ſea. The road, as I obſerved before, is rather ſtony, but not dangerous; proceeding towards the north, and north eaſt, for the ſpace of about ten or twelve miles from the firſt tower, on the mountain you meet with a ſecond, of the ſame ſtructure, but ra-ther in decay; from thence you croſs a

ſmall valley, and then travelling ſtill on the mountain, the ſame diſtance, you meet on the road, on your left hand, another tower, inhabited by the Mutevely, when he is in that quarter, and there you muſt ſtop to paſs the night, and pay the caphar, or toll, which is thirty paras, or about one ſhilling and ten pence ſterling; by paying three or four paras more to the toll-men, they find you a room to ſleep in; and if you have any deſire the next morning to walk out and ſee the place, even as far as the declivity of the mountain, by giving a few more paras to the toll-men, they will accompany you, and you may gratify your curioſity with all ſafety imaginable. Leaving that place, about a mile and a half towards the north, you enter into the territory of another Mutevely, and after going the ſame diſtance, you deſcend into the plains of Tyre, where you travel by the ſea ſhore on your left, and on your right the plains, which extend

tend from weſt to eaſt, about two miles, and in length, from north to ſouth, about eight. When you approach the iſthmus, on the peninſula of Tyre, you ſee ſome gardens planted with mulberries, for feeding ſilk worms. Near theſe gardens are ſome curious baſons, built with fine ſtone; they are of a circular form, and raiſed about ten feet above the ſurface of the earth; one of them, which is the largeſt of the three, meaſures, in circumference, about ſixty yards; the inſide of the baſons is built with ſteps all round, like an amphitheatre, and narrower gradually from the ſurface to the bottom, as far as I could ſee, and the water is ſometimes very clear; the force of the water, which iſſues from the ſpring, is ſo very ſtrong, that no ſmall weight can reach the bottom; I have tried with a ſtone, which weighed thirty occas, each occa is about two pound ten ounces, Engliſh weight, but it did not reach the bottom. Theſe

baſons

baſons pour ſo much water, that all the adjacent gardens are ſupplied from them, beſides ſome water mills, which are worked by their ſtreams. They were conſtructed by the ancient Tyrians; the modern natives often endeavoured to diſcover the ſpring of theſe waters, but could never ſucceed. Leaving this place, you proceed north-weſt about three quarters of a mile, then again to the weſt, and paſſing the iſthmus, which is very ſandy, you behold the ruins of ancient Tyre, which conſiſt of the remains of the walls, ſcattered in different parts, and moſtly buried in the ſand; they are built of brick and ſtones, and their thickneſs (as they now appear) is about ten feet. To the ſouth of the ruins are two windmills. Proceeding to the weſt, about a quarter of a mile, you enter the gate of the modern Tyre, which was rebuilt by Sheik Haſſan, the preſent Mutevely (if he be ſtill alive). The walls on the land ſide are of ſtone,

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and ſufficiently ſtrong; they are about eighteen feet in height, and ſeven in breadth; and the circumference of the whole town, if I may call it ſo, about a mile and a half. On entering the gate on your right hand, you meet with ſome ruins of the old town, and a little further on the ſame ſide, an old arch, which was the gate of the harbour, of which very little is now to be ſeen, as it is moſtly choked and filled up with the rubbiſh of the old town, though ſmall boats can ſtill come into it. On your left you ſee many ruins, and ſome ſmall houſes, which are newly built, and inhabited by Chriſtians and Mahometans. Farther on to the weſt, on the ſame ſide, is a very large houſe, built in the European ſtile, two ſtories high, by an Italian merchant, of the name of Count Giovanni Molinari, by whom I was entertained for three days at this houſe; it was then inhabited by himſelf, and ſome of his partners, who had entered

into a contract with Sheik Haſſan, the Mutevely of the place, to farm his revenue at a fixed rent, and they were to be at the trouble of collecting the income, and diſpoſing of the produce, which conſiſts chiefly in ſilk, wool, corn, cattle, and timbers. From Mount Libanus, on the north-weſt, is a chapel, dedicated to the evangeliſt St. Matthew, which belongs to the Greeks; and near to that another was building for the Roman Catholicks. Towards the north of this place there are ſome houſes newly built, better than the others: to the ſouth-weſt is the Sheik Haſſan's houſe, which is arched, and has only one ſtory. On the ground, and in the yard of the houſe, there are four or five pieces of cannon, diſmounted, and ſome mounted on carriages, and which point towards the ſea to the weſt. Going to the weſt of the town, cloſe to the ſea, you meet a part of the walls of ancient Tyre, now moſtly in ruins; this part

was

was built of ſtrong ſquare ſtones, ſome of which meaſured twelve feet in length, eight in breadth, and ſix in thickneſs. Upon theſe ſtones are fixed ſome large iron rings, and ſome pillars ſtanding in the ſea. Near the walls to the ſouth-eaſt of the town, there are the ruins of an old large church, in the midſt of which are two large granite pillars lying on the ground, and extending from eaſt to weſt, each of them conſiſts of a triple column on a flat ſtone, the length of which is about ſixteen feet, beſides the piece which is broke off the main body; the diameter I could not meaſure, as they lay on the ground covered with nettles; but as nearly as I could gueſs, the diameter of the three united columns (which were of a ſingle granite) might be about ſeven feet. To the eaſt of the church on your right hand, is a ſteeple, with a fine ſtone ſtaircaſe, and when on the top of it, you have the fineſt proſpect on every ſide. The inhabitants of

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the new town are about four or five hundred; the houſes are built on the ruins of the old ones; the air is very healthy, though in ſummer very hot. I take the whole circumference of the peninſula to be about ſix miles.

Leaving the iſthmus, and proceeding towards the north, you travel by the ſea ſhore on your left, and ſome plains, and the declivity of the mountain on your right; and when you come into the neighbourhood of Sidon, you meet ſome gardens planted with orange, lemon, and all ſorts of fruit trees, and ſprings of water very ſweet and freſh. From thence you proceed towards the north-weſt to enter the city, and when you have got into the middle of the town, there is a han (or inn) for ſtrangers, where you may take up your abode, if you have not letters to introduce you to any European merchant. Sidon is ſtill in a flouriſhing ſtate.

The

The town is ſurrounded with a ſtone wall; a citadel on the land ſide, and another towards the ſea. The houſes are built chiefly of ſtone, and are two ſtories high; ſome of the ſtreets are paved, and of a ſufficient breadth; others are not paved, and are very narrow. The inhabitants are chiefly Chriſtians of the Greek church, and the place is the ſeat of a biſhop of that perſuaſion, who is ſuffragan to the patriarch of Antioch. The whole number, Chriſtians and Mahometans, is about ſixteen thouſand. The Greeks have two churches, the Catholicks only a chapel. The French merchants have a factory for their nation. There is a market place in the middle of the city, in which proviſions are ſold very cheap. There are in the town two publick baths, and two moſques. The produce of the neighbouring country is chiefly ſilk, cotton, wool, ſome medicinal drugs, tobacco, corn, and timber, from Mount

Libanus. The imports from Europe consist chiefly of broad cloth, velvet, brocades, gold lace, knives, scissars, looking glasses, and trinkets; most of which articles are again carried from hence to Damascus.

Sidon stands on a neck of land over against Tyre, and both form a bay of about sixteen miles in breadth. The hire of a horse from Tyre to Sidon is twenty-five paras, and sometimes thirty.

A DESCRIP-

A DESCRIPTION OF SUNDRY PLACES IN PALESTINE.

ST. John d'Acre ſtands on the northern point of the bay of Caïfa, on your left hand as you go in. It is ſurrounded by ſtone walls, which reach from the cuſtom-houſe, which ſtands on the ſouth part, and near the harbour towards the weſt, as far as that point which ends in the ſea to the weſt-ſouth-weſt; and likewiſe on the other ſide towards the north, are parts of the ancient walls of Ptolmaida, which were built by the knights of St. John, or

Malta; but from thence towards the east, south-east, and the south, they are wholly new, being built by Sheik Daher; besides the walls, there is a long ditch, sixteen feet broad and twelve deep from west to east, in which are some various sorts of flowers and vegetables. The houses are built of stone, and generally two stories high, with flat roofs; some of the streets are tolerably broad, but others narrow. To the north-east, adjoining to the walls, are Daher's gardens and palace; the gardens are watered from a well, dug between the walls, and from which, by means of a machine, the water is raised twenty-three feet, equal to the height of the northern side of the walls, and there fills the basons or reservoirs, which are built in the gardens; after supplying which, it is from thence conveyed in pipes to different parts of the town. The rooms of the palace are lofty, large, and well furnished in the Asiatick taste. Near it

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to the eaſt, is the gate of the town, with a draw-bridge; on the outſide of which is a bazar (or market-place) for the country people to diſpoſe of the produce of their farms, to the inhabitants of the city; within-ſide of the gate are ſeveral large braſs and iron cannon, laying on the ground, and ſpiked, as I imagine, by the Chriſtians. As you come in at this gate from the land, on your left hand, cloſe to the inſide of the walls, to the ſouth-eaſt, are more houſes, which belong to Daher and his ſons. The capital ſtreet, which extends from eaſt to weſt, is filled with ſhops on both ſides of the way, in which all ſorts of commodities are expoſed to ſale. In the ſouth part of the town, not far from the mole and the cuſtom-houſe, is the European hotel, which is a very fine building, about as large as the Royal Exchange in London, and much in the ſame ſtile; it is three ſtories high, with rooms all round, and galleries ſup-

ported by marble pillars. The gate of this building is on the weſt ſide; the piazza is round, and very well paved; there are two ſtaircaſes of ſtone, one on the north-eaſt, and the other on the ſouth-weſt ſide, which form a very commodious aſcent up the galleries. In the weſt end of the town is another hotel, lately built, for the ſame purpoſe of lodging Europeans; and in theſe two places, all theſe, and their ſeveral vice-conſuls, take up their abode.

To the ſouth-eaſt is the palace of the archbiſhop, who is ſuffragan to the patriarch of Jeruſalem; cloſe to that is the Greek church, dedicated to St. George the Martyr; further on the Roman Catholicks have a chapel, and the Mahometans two giamees, or moſques, and two publick baths, beſides a market, and a han (or inn) for ſtrangers. The inhabitants are computed at forty thouſand. The government in Sheik Daher's time

time was extremely mild, and great indulgence was ſhewn to the Chriſtians.

Since I have deſcribed the town of Acre, it may not be improper to relate ſome circumſtances of the life and adventures of its ſovereign. Sheik Daher ſucceeded his father Omar, when he was thirty-five years old, as chief Mutevely, or baron, over the other four barons of Mount Libanus. From the time he came to the government, he ſtudied to render himſelf, and his fellow barons, independent of the Paſha of Damaſcus, and with that view made a propoſal to the Porte of an annual tribute, which he engaged to pay punctually once a year, to the treaſury of the Grand Signior. The Porte, to prevent all future miſunderſtandings, granted his requeſt, which as ſoon as Daher obtained, he endeavoured, by every act of kindneſs, to render himſelf the idol of his ſubjects. With a view to in-

creaſe the population of his territories, he invited many Chriſtian families to take up their reſidence in Acre, to whom he ſhewed equal indulgence with the Mahometans: he encouraged agriculture, trade and manufactures, and in ſhort, every thing which he thought might prove of advantage to his ſubjects. And as the port or harbour of Acre is not ſafe for ſhipping, they are therefore obliged to uſe that of Caïfa, in which place, as there were no houſes nor water, he ordered a ſmall town to be built, and wells to be dug, and eſtabliſhed a ſmall market for the accommodation of foreign veſſels which put in there; this town was inhabited chiefly by Chriſtians. He had ſix wives, by whom he had ſeven ſons and a daughter, whoſe names are as follow. Slebi, Ali, Achmet, Otman, Mahomet, Muſtapha, and Seïd; and the name of his daughter's huſband Crime. All theſe had their own ſeparate caſtles

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and territories. In the year 1773, Daher was eighty-four years old, and his whole family of children, grand-children, and great grand-children, amounted to two hundred and ſeventy-two in number.

I ſhall now proceed to give ſome deſcription of Caïfa. Caïfa, as I ſaid, was newly built by Daher; the town ſtands on the declivity of Mount Carmel, to the north; it is about a mile from the weſtern point of the harbour, to the eaſt, and about two hundred yards from the ſhore; it is oppoſite to Acre, from which it is diſtant about ſixteen miles by water, and about twenty by land. The houſes are built of ſtone, and are about two ſtories high; the inhabitants are ſuppoſed to be about two hundred and fifty; to the weſtward of the town is a road, which aſcends to the mountain; on the top of which is the cave of the prophet Eliſha; to the

weſt end is a Chriſtian chapel. Proceeding to the eaſt on this mountain, is a field, in which are found petrefactions of various fruits, eſpecially watermelons. To the ſouthern declivity near the ſea, is the town of Salha, with a harbour for boats and ſmall craft. I proceed next to give ſome account of the road from Acre to Joppa. The diſtance is reckoned by the Arabs about one hundred and twenty-ſix miles, but I do not think it more than one hundred. The hire of a camel is five curſh, or half crowns; that of a horſe ſeven. When you leave Acre, you travel towards the ſouth about ſix miles, and then you aſcend that neck of Mount Carmel, which divides it from Antilibanus; as you proceed in this direction about twelve miles, you come to a place where you pay a toll of thirty paras, or ſometimes forty. From thence you proceed towards the ſouth-weſt, leaving on your left the mountains of Galilee, and

and thoſe of Naplouſe; on your right the plains of Ceſarea of Philip; you ſee on the declivity of theſe mountains, ſome ſmall towns, and a village or two in the plains, where you ſtay to paſs the night in your journey; the road is ſmooth, and by no means dangerous. When you come near Ceſarea, you may change your courſe to the weſt, and ſatisfy your curioſity by a ſight of the ruins of this once famous and magnificent city, in which now there is not a houſe to be ſeen. The remains of the walls, however, teſtify its former grandeur. From thence to Joppa is but fifteen or ſixteen miles; about a mile and a half before you come to Joppa, you croſs a ſmall rivulet, which is the only running water in all this fertile country; you then deſcend a hill, and get into a road, which is covered on each ſide with orange and lemon trees. As you enter the gate of Joppa, under the arch, are ſeats on each

ſide, where the Janizaries ſit who guard the gate; proceeding in a ſtrait line is the market for proviſions; on the left hand is the publick bath, and cloſe to that a giamee, or moſque; on the right is a large coffee-houſe, beyond which are many ſhops on each ſide of the ſtreet; on the left ſide is a han, or inn, for ſtrangers. You then come to another gate, on paſſing which, on your right, are the ruins of a caſtle cloſe to the ſea. On your left is the cuſtom-houſe, from which you may walk on a fine mole, which is built of large ſquare ſtones; it is about eight hundred yards in length, and about fourteen feet broad. After you paſs the cuſtom-houſe, on the ſame ſide is the Armenian convent, a very large ſtructure, in which four or five hundred pilgrims are accommodated on their journey to Jeruſalem. The ground floors of the houſes, from the cuſtom-houſe to the end of the mole, are all ſhops and warehouſes. A little further is a con-

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vent of Roman Catholick friars, not ſo large however as the Armenian; at ſome ſmall diſtance from this is a ſtone ſtair-caſe, of about eighty-ſix ſteps, on aſcending which, you go up a ſtreet, and turning to your left, proceed about twelve yards, and then to your right to another ſtreet, on going up which you meet an old ſquare-built tower, which is filled with rubbiſh; higher up is the citadel, inhabited by the governor of the caſtle, and a few Janizaries. Before you enter the gate on the outſide, are three old large braſs cannons, about ten feet long each, and laying on the ground, with ſome inſcriptions in Roman letters, which I could not read, as moſt of the letters are on that part which lies on the earth. The caſtle is built in the ancient ſtile; on the top of the parapets are planted ſome guns, which are pointed towards the ſea. On the arch of the gate, on the outſide, are ſome Latin inſcriptions, but as they are moſtly

covered with mortar, I could make nothing of them. To the eaſt of the caſtle is the houſe of the cadi, or Turkiſh judge. Round the caſtle from the ſouth-eaſt of the town to the north-eaſt, as far as the gate, the inhabitants are Mahometans; and from thence, all the weſtern part is inhabited by Chriſtians. By deſcending the ſteps which you before aſcended, and proceeding to the harbour on the ſouth, you come to the Greek convent, which is very commodiouſly built on the declivity of this rocky hill. Further on is a han, or inn, which belongs to the Armenians, but in which apartments are let out to merchants of every perſuaſion. At the end of the mole is a battery of three guns, and a ſmall gate to the ſouth-eaſt near it. The gardens of this place, and the wells in them, which are worked by camels or horſes, by the means of machines to bring the water up from a certain depth, are very curious and entertaining

tertaining to ſtrangers. This town, as I mentioned in a former chapter, is ſurrounded with a ſtone wall, but as ſoon as Ali Bey got poſſeſſion of it, he ordered Daher to build a new wall round the tower, as the old one was gone very much to decay. The whole circumference of the walls is about two miles, and the number of inhabitants computed to be ſeven thouſand. From hence, if a traveller wiſhes to go to Rama, which is twelve miles diſtant to the eaſt, he may hire a horſe or a mule for about twenty paras. The road is very ſmooth and pleaſant; the fields on each ſide abound with ſeveral ſorts of flowers, and are planted with olive groves, and in ſome parts with caſſia and ſenna trees, and other aromatick plants. In all this journey there is no village to be ſeen, except one on the left ſide near half way, which ſtands on a ſmall hill, oppoſite to which is the mauſoleum, or tomb, of a Mahometan

ſaint,

ſaint, called by the natives Sheik Muſtapha. When the traveller arrives at Rama, he may, if he is an European, go and lodge at the Roman Catholick convent, in which there are conſtantly ſix or ſeven friars; it is not far from the gate of the town, and lies on the left hand, cloſe to the ſtreet. This town was formerly very populous and magnificent, as appears by the ruins of many large ancient palaces, and other grand ſtructures. The preſent ſtate of Rama is very deplorable; the walls in decay, moſt of the houſes empty, and the ſtreets narrow; the ſituation, however, is extremely pleaſant. The houſes are ſtone, two ſtories high, and in the town are two moſques, and a publick bath. The Armenians have a convent here, as have alſo the Greeks, who have likewiſe a church dedicated to St. George the Martyr. The French factory is very trifling; in the year 1773, only two French merchants reſided there,

there, Monſieur Melan, who was the vice-conſul of Joppa, and Monſieur Bonet. The traffick they carried on was chiefly in European goods, broad cloth, ſilk, velvet, gold thread, and ſuch other articles as I mentioned before in the deſcription of Sidon. In exchange they ſend to Europe cotton-yarn, cotton, ſoap, drugs, and other trifling things. The whole circumference of the place is about three miles; it has a market, and the number of the inhabitants is between three and four thouſand. To the weſt of the town is a ſuburb or village, inhabited wholly by Arabs, who ſubſiſt by huſbandry. To the ſouth-eaſt, about one hundred yards from the walls of the town, is a large ſtone building, of a ſquare form, in which are many things to teſtify its former grandeur; it is about three quarters of a mile in circumference. To the eaſt of the town is a large ſquare pool, built of fine ſtone, about ſixty feet

feet in length, thirty in breadth, and twenty feet deep, and ſurrounded by a wall about five feet in height from the ſurface of the ground on the outſide: it is ſupplied by rain water. To the north, about the diſtance of a mile, is a ſubterranean cavern, the entrance of which looks to the eaſt; the traveller deſcends by a ſtone ſtaircaſe; four rows of arches ſupport the roof, each row containing four arches, the height of which from the pavement, which is of poliſhed ſtone, is about thirty feet; the length of this place is ſixty yards from north to ſouth, and the breadth about fifteen from eaſt to weſt; the order of the building is Corinthian; it is filled with rain water in the winter, but this being conſumed by the natives, or otherwiſe dried up in the ſummer, the traveller can walk about and indulge his curioſity with the ſight of it; the roof is very little higher than the ſurface of the ground. About a mile from this place

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to the weſt, is another pool, in the form of the firſt, and deeper, but it is now in decay, and without water. Half a mile to the north-weſt of the town is the old famous church or convent of St. John the Baptiſt, the ruins of which enable the traveller to judge how magnificent the ſtructure muſt have originally been. To the north-weſt of the ruins ſtands a ſquare ſteeple, built of large granite ſtones, which are cemented together, not by mortar, but melted lead: it is a matter in diſpute whether it was originally built by a Chriſtian or a Mahometan, as over the door of the ſteeple is a marble ſlab, with an Arabick inſcription on it, importing that it was built by a Sheik Omar; but in my opinion it was built by a Chriſtian, both from the ſhape and ſtructure of it. As you go in at a door on the ſouth ſide, there is a winding ſtaircaſe of eighty-ſix ſteps, about a foot and a half each, from the bottom to the gallery, and

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twelve more from that to the top; this ſtaircaſe is lighted by oval holes in the walls; the proſpect from the top is delightful. This ruin is in the hands of the Mahometans, who uſe the outſide for a burying-place. One of the monks of the Armenian convent aſked me one day to take a walk after dinner in the fields round the town; finding ourſelves fatigued, we reſted ourſelves upon the graſs under the ſhade of ſome olive-trees, which were planted between the church, and a hedge of Faraow fig-trees. As we were talking together, I ſaw two animals come out of the hedge, of a greyiſh colour, with long tails, about fifteen yards from the place where we ſat: as I could not conceive what animals they were, I aſked the monk, who informed me, to my great ſurprize, that they were rats; for I can aſſure the reader, that in all my travels, I never ſaw any of ſuch a ſize; as well as I could gueſs at

at that diſtance, they were about a foot and a half high, and two feet long. Jackals in this country go in flocks, but are not miſchievous; foxes and wild boars are alſo very plenty. The produce of the country is corn, oil, tobacco, drugs, ſoap, cotton, and callico. Spring water is very ſcarce, but they have ciſterns and wells, beſides thoſe pools which I mentioned before. From hence to Lidda is a pleaſant walk of about three miles, the road is ſmooth, and the country on each ſide delightful. The greateſt part of Lidda ſtands on rather a hilly ſituation; it is an epiſcopal ſee, and ſuffragan to the patriarch of Jeruſalem; ſome of the houſes are tolerably built, but the reſt are chiefly low and mean. The moſt remarkable ſtructure to be ſeen here is the church of St. George the Martyr, now in ruins, in which is the tomb of that ſaint. The ſtreets are narrow and filthy; the inhabitants are moſtly Chriſtians. The Mahometans

have a moſque and a publick bath; there is beſides a market for proviſions, and an annual fair, which commences the third of November, old ſtile, to which the people of the neighbourhood reſort, to diſpoſe of the produce of their farms, or their induſtry, which is much the ſame as at Rama. The inhabitants are computed at about two thouſand. To the eaſt of Lidda is a valley, which parts that country from the mountains of Judea and Samaria. The tame animals of both countries are camels, horſes, mules, aſſes, oxen, and ſheep; together with the wild beaſts I mentioned before. Beſides theſe two places, there are ſome other ſmall towns or villages, which generally ſtand on the declivity of the two monntains, which extend from north to ſouth; but as they contain nothing remarkable, except ſome monuments or old towers, and other buildings, I do not think proper to trouble the reader any further, but to re-

turn

turn to Rama, or Joppa, and give ſome account of the journey to, and deſcription of, Azotus, or the city of the Philiſtines, and from thence to Gaza.

If a traveller wiſhes to ſee either of theſe places, or both, he may go from Rama or Joppa: you may hire a horſe or mule at Joppa, or Rama, for two curſh, or five ſhillings ſterling, and a few paras to the guide who accompanies you. The road is pretty much of the ſame kind as that from Joppa to Rama, and Lidda, except in ſome part of the country, where there are no large trees. The diſtance from Joppa to Azotus, which is called by the Arabs, Haſaneyun, is forty-ſix miles to the ſouth. The traveller muſt therefore reckon on paſſing one night on the road, and in order to do it with comfort, muſt provide himſelf with accommodations before he ſets out; for though the Arabs are naturally hoſpitable, and provide a

 ſtranger

ſtranger with victuals, and a place to lodge in; yet, as they have no furniture for themſelves, he who is not uſed to lie on a carpet, or on mats ſpread on the floor, muſt carry with him a thin mattraſs ſtuffed with cotton, a pair of ſheets, and a quilt. The reſting place is at a village which lies on the left hand, about thirty yards out of the road; from whence, after breakfaſt, which uſually is on milk, or bread and cheeſe, and coffee, and a pipe of tobacco, if he be fond of ſmoking, he proceeds on his journey; but in the courſe of this he muſt neither appear generous nor ſtingy; neither affect to be rich, or give ſigns of poverty. In the latter caſe he cannot expect to be well ſerved, and in the former he expoſes both his property and himſelf to be plundered; and this maxim holds good in all the country with which the Arabs are connected. On his arrival at Azotus, he muſt go to the han, or inn, if he has no particular recom-

recommendation from Joppa, or Rama; but in general the kiragee, or conductor of the party, procures a proper place of entertainment, and proportioned to the means or appearance of the perſon who travels under his protection. The town is but thinly inhabited, though the ſituation is very pleaſant: with regard to the houſes, thoſe that were built in the time of Chriſtianity, and which are now inhabited by Mahometans, ſtill preſerve ſome claim to admiration; but the modern buildings, though generally of ſtone, have nothing in them which can attract the notice of a traveller. The ſtreets of this town are broader than I expected to find them; the inhabitants moſtly Mahometans, with a few Chriſtians of the Greek communion, who have a church under the juriſdiction of the archbiſhop of Gaza. The town is about a mile and a half in circumference, and has in it a moſque, a publick bath, a market-

 place,

place, and two inns. The number of the inhabitants is between two and three thouſand. The moſt remarkable things in this place is an old ſtructure with fine marble pillars, which the inhabitants ſay was the houſe that Sampſon pulled down; and to the ſouth-eaſt, juſt out of the town, the water in which the eunuch Candace was baptized by the apoſtle Philip: beſides theſe two, there are ſeveral ancient buildings, with capitals and pillars ſtanding. Weſtward of this place about three miles, was Aſcalon, of which very little is now to be ſeen, except the remains of ſome walls ſcattered about the place. From Azotus to Gaza, are twelve miles more; it lies to the ſouth-weſt; the fields on each ſide of the road, as in the others, are planted with olive, and ſome palm trees. The traveller as he approaches to Gaza, makes a ſmall deſcent, and then turns to the weſt, and aſcending the hill upon which the town

ſtands,

ſtands, enters through an old gate, which is called the Old Town of Gaza; in this part are all the ancient buildings, and old towers, now almoſt in decay, except the citadel, which is ſtill maintained in a ſtate of defence. Gaza ſtands upon a hill, and extends in length, from eaſt to weſt, about three miles, and about a mile in breadth. It is divided into two, the old and the new; the former is to the eaſt, the latter to the weſt. In the Old Town is the governor's palace, the caſtle, which ſtands cloſe to the walls on the eaſt ſide, and is a very magnificent building, with a fine garden. The caſtle ſtands to the ſouth, and is a very old ſtructure, with ſome pieces of cannon on it, which are mounted on carriages; beſides theſe, are the barracks for the garriſon, which was formerly the hotel of the knights, and a very excellent ſtructure; the church of St. John the Baptiſt, now converted into a moſque, and the Greek church,

church, dedicated to the Virgin Mary; the befeftain, or merchants market, and that for provifions; two publick baths, two inns, the quarter for the Chriftians fhops, where all forts of merchandize are expofed to fale: in this town alfo, the better fort among the Turks refide. Some of the ftreets are broad, and well paved, others very narrow. The houfes are generally of the fame fize, and built in the fame tafte with thofe I have already defcribed in other towns. There are fome old buildings which ftill attract the admiration of the traveller. New Gaza is inhabited by the inferior Mahometans, and the Arabs; there are a few gardens, in which they grow fome vegetables and fruits, a fmall market for provifions, and a bath. The houfes are very mean, and the ftreets narrow and dirty. The number of the inhabitants in all Gaza is reckoned at about twenty-fix thoufand. The country around is very fertile; its chief produce

produce is corn, oil, flax, cotton, honey, bees-wax, and wines. Outſide the town, towards the ſouth, is a market for the country people to diſpoſe of their commodities to the inhabitants, for they are not permitted to enter the town. In time of peace proviſions are very cheap. Gaza is about five miles from the ſea, and the bare expence of travelling from Joppa thither will not exceed ſeven ſhillings. But the European traveller, who wiſhes to viſit theſe countries in ſafety, and ſee things to advantage, muſt dreſs himſelf in the faſhion of the country, let his whiſkers grow, and endeavour to learn a little of their language, or elſe they will impoſe upon him. And if I may be allowed to give my opinion, I think if the Eaſt India Company wiſhed to promote a more expeditious intercourſe with their ſettlements in India, Gaza would be a more proper place than any other, from whence to forward their diſpatches, provided

provided they appointed a reſident there, who was well acquainted with the language and cuſtoms of the country, and directed him to eſtabliſh a correſpondence at Raithu, which is about ſeven miles diſtant from the convent of Mount Sinai, to the ſouth-eaſt, and near the Red Sea; their letters could be forwarded from thence to Mocha much ſooner than they could from Suez. Gaza is about eight days journey from Mount Sinai, and a good dromedary will perform it in four. They might, in the firſt inſtance, diſpatch their letters from Europe, to the Britiſh conſul at Cyprus, from which place to Gaza, is about thirty-ſix hours ſail; ſo that in a week, or ten days at fartheſt, letters may be conveyed from Cyprus to Rathu. Before I quit the ſubject of travelling in thoſe countries, ſince I have mentioned the India Company, I think it may prove not unacceptable, if I give ſome inſtruc-

tions

tions to thoſe gentlemen who wiſh to go to India by land.

To thoſe who prefer the way of Suez, my advice is, as ſoon as they leave Europe, to let their whiſkers grow, and as ſoon as they arrive at Alexandria, to change their dreſs for the habit of Greeks or Armenians, but not in the Arabian ſtile, unleſs they be perfect in the language; and inſtead of putting up at an European houſe, I ſhould recommend to them to go and lodge in the convent of St. Sabba, which lies on the ſouth-eaſt, near the ruins of Old Alexandria. They can eaſily prevail on the Abbot, to procure them a Greek or Armenian interpreter, of whom there are many to be found; as ſoon as they have got one, they may enter into agreement with him to go as far as Suez. On their ſetting out from Alexandria for Cairo, let them go and lodge at the hotel of the archbiſhop of Mount Sinai, which

which is in a ſtreet called Juwania; their interpreter can procure them all neceſſaries, and direct them ſafe to this place, there they meet with many eminent Chriſtian merchants. The traveller muſt be informed that there are two hotels which belong to the convent of Mount Sinai, one is for the reſidence of the archbiſhop, and his clergy, and the other for the uſe of travellers, and foreign merchants; a few monks, and an abbot reſide in this laſt, to ſupply their cuſtomers with rooms, for which they pay ſo much a month. Out of the revenue ariſing from this, the archbiſhop purchaſes proviſions for his other convent at Mount Sinai, which he ſends by his Arabs once a month; and as theſe Arabs paſs by Suez, the traveller, on being recommended by the archbiſhop, or in his abſence, by his vicar, may, through their means, travel to Suez without danger. I muſt however adviſe him not to diſcover his intentions, nor to be too generous

in his preſents to the Arabs, who often aſk from ſtrangers a bakeeſh, or preſent; a para or two at a time is full enough; but when he arrives at the place of his deſtination, he may give them ten or fifteen paras. The leſs money, in ſhort, which he ſhews in his purſe, the better. In order to avoid ſuſpicion, I recommend to every traveller in thoſe countries, to ſupply himſelf with a harach, or receipt from the Grand Signior, for the poll-tax; of theſe there are three ſorts; the firſt of which is called ela, and coſts twelve curſh, or half crowns, and is that paid by gentlemen and merchants; the ſecond is called efsat, it coſts half as much, and is for tradeſmen; the third ſort coſts only three curſh, and is the tax on labourers. By buying either of the two firſt, the traveller may go in ſafety through all the Turkiſh dominions, as by means of this he appears as a ſubject of the Grand Porte to all intents, and is conſequently entitled to the

the protection it affords. My reafon for advifing the traveller to follow this method, is, that when Mahommed Bey Abudahap rebelled againft his mafter, he, with intention to draw all the Egyptians to his party and intereft, filled their minds with fuch enormous lies againft the European travellers, that the Arabs, out of their enthufiaftick zeal for their religion, think it a meritorious act to kill a perfon of that defcription. I have related the reafon and the fpeech of Abudahap, which he made ufe of to the Arabs, in the conclufion of Ali Bey's life. I imagine I may have faid enough about travelling in thofe countries, and from thefe hints the traveller may confult the beft method for the fafety of his perfon and his property.

A ſhort Account of the preſent State OF THE CHRISTIANS, Who are under Subjection to the TURKISH GOVERNMENT.

IT will not be amiſs to give to the reader ſome account of the preſent ſtate of the Chriſtians, who are under the dominion of the Turks, I mean the Greeks and Armenians, and how they are uſed by that arbitrary and abſolute government. I ſhall therefore begin with their chiefs, which are the four patriarchs, with their titles, how they are elected, what power they are inveſted with by the government, and finally, how far each patriarch's dioceſe extends.

I ſhall begin with that of Conſtantinople; when the patriarch of Conſtan-

tinople dies, or is diſmiſſed from his ſee, a new patriarch is choſen by the twelve metropolitans, which are called by the Greeks, ἔξκριτοι, or electors, and are the following, to wit, the firſt is that of Cæſarea of Cappadocia, the ſecond, that of Epheſus, the third, that of Heraclea, the fourth, that of Ancyra, the fifth, that of Cyzicus, the ſixth, that of Nicomedia, the ſeventh, that of Nice, the eighth, that of Chalcedon, the ninth, that of Great Turnobus, the tenth, that of Adrianople, the eleventh, that of Amaſia, the twelfth, that of Pruſa; theſe twelve prelates hold a council in the patriarchal palace, and out of the number of the metropolitans, archbiſhops, biſhops, or prieſts, chooſe one; and if he is of the firſt claſs, he is only inveſted with the patriarchal mantle, which is made of purple ſatin, adorned with gold lace, having in the front the emblems of the four evangeliſts, and then the metropolitan of Heraclea

Heraclea preſents him the paſtoral ſtaff,[a] and charges him to be a true guardian of the church of Chriſt, which is entruſted to him, with many other exhortations. After this the whole body of the prelates jointly takes hold of him, and ſeats him upon the patriarchal throne, pronouncing three times the word ἄξιος or worthy. He then riſes, and gives his benediction to the congregation, who in return cries out εἰς πολλὰ ἔτη Δέσποτα, or, For many years, O Lord. The day after, the report of the proceeding is made to the Grand Vizier, by the great logothete of the great church, who is generally the principal interpreter to the Porte, and of the Greek perſuaſion. The Grand Vizier appoints a day to receive him, when the elected patriarch goes to the

[a] The reaſon of preſenting the paſtoral ſtaff by the metropolitan of Heraclea to the new elected patriarch is, becauſe before the ſee of Conſtantinople was made a patriarchal ſee, it was epiſcopal, and ſuffragan to the metropolis of Heraclea; and therefore the metropolitan retains ſtill his right of preſenting him with the ſtaff.]

Porte on horſe-back; the prelates follow him on foot; and the Grand Vizier receives him and them with affability. The ceremonial reception being over, the Vizier aſks the prelates whether the patriarch was duly elected, with one voice they anſwer he was; and whether he is worthy to occupy a place of ſuch importance, they anſwer in the affirmative. Then the Vizier ſays to the patriarch, "As your nation found you worthy to govern them in their religious rights, ſo my maſter approves of the choice of his zummees, or tributaries, and confirms you in that dignity, with this condition, that you keep them in obedience to him and his ſucceſſors." He then takes the paſtoral ſtaff from the metropolitan of Heraclea, and puts it into the right hand of the patriarch, inveſts him with a caftan, and treats him with coffee or ſherbet. The patriarch then takes his leave of the Vizier, and returns to his palace.

palace. But if he is of the latter claſs of prieſts, he muſt be firſt conſecrated by the twelve prelates, and then goes through the before-mentioned ceremonies. The title of the Patriarch is as follows, *The moſt Holy Archbiſhop of Conſtantinople, New Rome, and Univerſal Patriarch*; his juriſdiction is all Turkiſh Europe,[b] the Ionick iſlands, Corfu, Leucadia, Cephalonia, and Zante, Cethyra, or Cerigo, the Morea, and all Greece, with all the iſlands of the Archipelago, as far as Rhodes, and all Aſia Minor, as far as Tarſus; except Cyprus, which belongs to the Archbiſhop of that iſland, who is called the *Moſt Bleſſed Archbiſhop of Cyprus, and New Juſtiniana*, and is independent.

[b] Except Boſnia and part of Macedonia, and Illyria, the firſt of which belongs to the Archbiſhop of Ochridon, who is an independent prelate, and is called the *Moſt Bleſſed Archbiſhop of the Second Juſtiniana*; and the latter belongs to the Archbiſhop of Dyrrhachium, now Durazzo, and is called the *Moſt Bleſſed Archbiſhop of the Firſt Juſtiniana*, who is alſo independent.

The patriarch of Conſtantinople pays annually to the Porte, as a tribute, from eight to twelve purſes, each purſe five hundred korouſh, or half crowns, English, beſides various fees to the Grand Vizier, and other officers. All the prelates who are ſuffragans to him, are conſecrated by him jointly with two or three other prelates, after they are elected by the biſhops, who are ſuffragans to each archbiſhop, who are above two hundred. They ſend annually each of them the Porte's tribute, with a ſurplus towards the expenſes of the patriarchal ſee. The patriarchs and all other prelates, who are under the Turkiſh government, have patents from the Grand Signior, which allow them to hold courts of judicature, to ſettle all diſputes which ariſe amongſt the Chriſtians, and chaſtiſe their own clergy. They are exempt from all other taxes to the governors of different provinces; they ride on horſe-back without being moleſted by any Mahometan whatſoever.

The

The ceremonies before mentioned, on the patriarch's tranſlation, or conſecration, are the ſame for all prelates in their own dioceſe; except that of being confirmed by the Grand Signior, which belongs only to the patriarchs, and the independent archbiſhops. The reader perhaps wiſhes to know what is the revenue of theſe prelates, and how they are ſupported. He will be diſappointed, who forms his notions of this matter from the wealth and magnificence of European biſhops; for I can aſſure him, that the richeſt dioceſe never exceeds fifteen hundred pounds per annum, and the pooreſt is not above one hundred and fifty; and even out of this they are to pay the Grand Signior's miree, or tribute, make preſents to the governors, and other officers, and ſupport themſelves and their families. This revenue ariſes from a tax upon houſes; each houſe inhabited by Chriſtians, pays from five to ten paras, according to their

circumſtances. In their appearance abroad, they can hardly be diſtinguiſhed from the other monks, or calogeros, except when they are in their own dioceſe, when generally two or three of the clergy walk with them, and this is all the pomp of the Greek prelates. I ſhall now proceed to give an account of the other patriarchs.

The ſecond is that of Alexandria, whoſe riches are comprized in the revenues of eight churches, and the magnificence of his title, which is, *The moſt bleſſed Pope and Patriarch of the great city of Alexandria, Lybia, Pentapolis, Æthiopia, and all the land of Egypt; Father of Fathers, Shepherd of Shepherds, Prelate of Prelates, the Thirteenth of the Apoſtles, and Univerſal Judge.* I hope the reader, inſtead of laughing, will lament with me, the deplorable condition of that once famous ſee, which formerly contained three hundred Metropolitans

tropolitans and Archbishops, and was the residence of many of the fathers. As for the titles which the Greek prelates enjoy, I think they have more right to them than some monarchs have to theirs, because they were bestowed upon them by general councils, and by Emperors, whilst those of the monarchs were given them by a single prelate.

The third is that of Antioch, he is in a rather more flourishing state than the former, though his capital now is a small village; he retains still some suffragans, and metropolitans, of whom are the following, of Mesopotamia, Berea, or Veria, now Aleppo, and Damascus, now called Sham by the Turks, Tripoli, Laodicea, or Latekia, Tyre and Sidon, and Berytus, and one or two others, whose dioceses I cannot recollect. His jurisdiction formerly extended over Persia, all the East-Indies, Babylon, Mesopotamia, and all Syria, as far as Antilibanus,

libanus, which divides Paleſtine from Syria: his title is, *The Moſt Bleſſed Patriarch of the Great City of Antiochia*, and the places which I have mentioned before.

The fourth is that of Jeruſalem, who generally reſides at Conſtantinople, not being able to defray his expences at home, as his preſence there requires preſents to the governors, and the chiefs of the Arabs: he keeps ſtill thirteen prelates under his juriſdiction, viz. ſix metropolitans, and ſeven archbiſhops, who are the following, viz. of Cæſarea of Philip, of Scythopolis in Arabia Petrea, of Bethleem, of Petra, on the other ſide of the river Jordan, of Ptolmaida, and that of Nazareth; the archbiſhops are theſe, of Neapolis, of Lidda, of Gaza, of Joppa, of Sebaſtia, of Mount Sinai, and the laſt of Mount Tabor. Though there are yet ſome Chriſtians in the dioceſes of ſome of theſe prelates, they dare

not

not viſit them on account of the enormous exactions of the Arabs, except thoſe of Bethleem, Nazareth, and Lidda, who ſometimes go and reſide there for a month or two, but they generally reſide at the patriarch's palace, or convent at Jeruſalem. The patriarch's income is the charity of the Chriſtians, who come from abroad to viſit the holy land, and ſome voluntary contributions from abroad; his title is, *The Moſt Bleſſed Patriarch of the holy city of Jeruſalem, and all Paleſtine, Syria, Arabia, the other ſide of Jordan, the borders of Galilee, and Holy Sion.* The patriarch of Jeruſalem is not elected by his ſuffragans, but he chooſes his ſucceſſor in his will, who is generally the metropolitan of Cæſarea; but in caſe he is infirm, or over aged, or not a man of great learning, and of eminent piety, he chooſes the worthieſt from amongſt his ſuffragans. After having ſaid thus much concerning the chiefs of the Greek church, I now come to the Armenians.

The

The Armenians have three patriarchs, the chief of them is that which reſides in Armenia Minor, at a place called Four Churches; he conſecrates the other two, one of which reſides at Conſtantinople, and the other at Jeruſalem. They are rather titular patriarchs, and ſuffragans to the former, he having more ſuffragan biſhops under his juriſdiction, which the others have not; they are all three richer than thoſe of the Greek church, on account of their people being richer, and more converſant in trade and mercantile life, than the Greeks.

The Greeks have at Conſtantinople and Galata, or Pera, twenty-five churches; the Armenians ſix, and the Roman Catholicks two at Pera. The titles of metropolitans and archbiſhops, is that of *Moſt Sacred*, and the biſhops the *Lover of God*. When any of their ſuperiors write to them, they give them only the title of *Sacred*, and *Lover of*

God,

God, and *Brother in God*; ſuch a one of ſuch a ſee. The patriarchs when they write to each other, give always their proper title; they are independent of each other, and when one of them is in the juriſdiction of the other, he cannot preach or perform the liturgy, without the conſent of the proprietor, or his vicar. Thus far of their chiefs; I ſhall now treat of the community.

All the male Chriſtians who are ſubject to the Ottoman Porte, pay a capitation tax to the Grand Signior, from ſeventeen years old to ſixty; the rich people and merchants pay twelve half crowns a year; tradeſmen ſix, and labourers ſix ſhillings and ten pence halfpenny. Thoſe that live in Conſtantinople are fortunate enough, becauſe they pay no other taxes; but thoſe who live at a diſtance from that capital, can ſcarcely ſupport their families and themſelves, becauſe the governors impoſe

whatever

whatever taxes they pleaſe, and the poor wretches have no redreſs: though they might eaſily be relieved, if they would join together, and ſend deputies to Conſtantinople, with a petition to the Grand Signior; but it muſt be with the greateſt ſecreſy, or elſe, if the governor learns their intention, woe betide them; they would be dragged into priſons, loaded with irons, whipt, and perhaps deprived of life. Such is the condition and preſent ſtate of the poor Chriſtians, except ſometimes when their biſhop is a man of ſpirit, and can afford them ſome relief from their calamities; but for want of money this comfort very ſeldom happens. The inhabitants of the iſlands of the Archipelago are rather better off than thoſe on the continent, becauſe they belong to the Capitan Paſha, or high admiral, and purchaſe the government of him among themſelves, and have no other Turks among them but a cadi, or judge, and their taxation to the

the Porte is no more than five ſhillings a year per head. The inhabitants of the iſle of Chio are better off ſtill, becauſe that iſland belongs to the Princeſs Royal, or the firſt born Sultan, and the inhabitants are all united, ſo that the governor and Janizaries have not power to moleſt them, or impoſe on them; but Crete, Rhodes, and Cyprus, are in the ſame predicament as thoſe on the continent.

And now, kind reader, having made you acquainted with the preſent miſerable and deplorable condition of that once learned and valiant nation, make yourſelf eaſy in your happy ſituation under the Engliſh government, and pray to Divine Providence to deliver your fellow Chriſtians from their oppreſſors. As for myſelf, I thank my God, who has delivered me from that tyrannical government, and conducted me to this generous nation, under whoſe laws I enjoy my liberty, though in an obſcure ſituation.

I cannot but make uſe of this opportunity, to expreſs the grateful ſenſe I have of the many inſtances of kindneſs and civility which I have received from ſome benevolent friends, and I hope, though I cannot make any adequate returns, they will ſtill continue the ſame generous protection, and that I may be thereby enabled, at this diſtance from my native land, to obtain a decent ſupport.

APPENDIX.

APPENDIX.

AS I have given the reader an idea of the mode of travelling in the Turkiſh dominions, I think it will not be unpleaſing to the curious, if I annex the following journal of a gentleman who travelled by land to India, by the way of Aleppo, Bagdat, and Buſſara; which journal I was favoured with by a gentleman, to whoſe friendſhip I am greatly indebted, on this and many other occaſions.

Aleppo, Thurſday, Nov. 2, 1780.

Months	Days	Day Mar.	Places Names	Courſe corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	3	1	From Aleppo to Spheree	SEbyS	5		$11\frac{2}{8}$	10700	Fine clear Rivulets of Water
	4, 5, 6		Remained encamped at Spheree to						
	7	1	Hagla	SE$\frac{1}{2}$S	4	12	$9\frac{7}{8}$	9270	Well of bad Water

Remarks on a Journey over the Little Defert of Arabia, from Aleppo to Bagdat and Buffara; commencing November 2d. arrived at Buffara 26th December.

CLOUDY hazy morning, wind eafterly, at eight A.·M. mounted my camel very aukwardly, and fet off with thirty camels; paffed feveral plantations of olive trees and piftachio nuts. At noon paffed a village called Nereib, and at one P. M. encamped at Spheree, to wait for Mr. Rubin and the Sheik of the caravan.

Remained encamped from the third, till the feventh in the morning, waiting for Mr. Rubin, a Jew merchant, who, I have great reafon to believe, has been the occafion of fifteen days detention; befides, makes me pay for guards and guides for the expedition, and has altered my plan and agreement, from a light fnug travelling caravan, to a heavy loaded one: how far I may be right, in judging that thirty camels I had agreed for, eight only with light loads, might reach Bagdat in half the time the prefent caravan, confifting of eighty-fix camels, fifty of which heavily laden, are likely to do it in, time will determine.

Travelled only four hours from Spheree to Hagla, and encamped for the day to prepare for the regular march.

Months	Days	Day Mar.	Places Names	Course corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	8	1	to Has Meserr	SE by S	8	30	19 4/8	18190	No Water
			to						
	9	1	Anda Veau-gul.	E S E	9	15	20 6/8	19970	No Water
			to						
	10	1	Elga or Tchi-eltiora	SE by E	10	30	23 5/8	22470	No Water
			to						
	11	1	Ain il Kom	SE by E	7	30	16 7/8	16050	Bad Water
	12	1	Ain il Kom	S E	1	30	3 3/8	3210	Good Water

REMARKS.

Fine weather; decamped at forty-five minutes paſt ſix, A. M. paſſed over the ſouth end of the Salt Plain, that ſupplies great part of Syria with that neceſſary article. Encamped at a quarter paſt three, P. M. our caravan ſpreads a long diſtance, and goes heavy.

Fine weather; decamped at a quarter paſt ſix, A. M. now fairly on the deſert; wild rural ſcenes, and appears like a calm day at ſea; nothing to intercept the view to the viſible horizon; encamped at half paſt three, P. M.

Pleaſant morning, cold, not agreeable to the Arabs, but makes it pleaſant to me; decamped by ſix, A. M. and travelled until half paſt four, to get into a ſnug place, ſhould the deſert Arabs attack us.

Pleaſant and cold weather; decamped at half paſt four, A. M. and encamped at noon near a ſpring of fetid ſpaw water; however, the camels drink greedily; I have been for three days much tormented with the Spheree water.

Fine pleaſant weather; moon totally eclipſed from ſix A. M. to about thirty-five minutes paſt. Mr. Rubin remained laſt night at Elga, and we decamped at half paſt ſix A. M. and at eight ditto encamped, making three miles diſtance, at a run of very fine ſpaw water; this manœuvre was on account of Mr. Rubin's travelling

 all

Months	Days	Day Mar.	Places Names	Course corrected	H M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	13	1	the Plain of Geboul Busshier	SE ½ E	8 30	19 4/8	18190	No Water
			to					
	14	1	Hopra Fadle	SSE ½ E	10	22 4/8	21400	No Water
			to					
	15	1	Ferrasche	E S E	6 30	14 5/8	13910	Two Wells of bad Water
					71 27	161 2/8	153360	

all laſt night, we muſt now give him a reſting day; indeed he is the patrone, as he orders the ſheiks to do juſt what he pleaſes.

Decamped at half paſt ſix, A. M. paſſed to day ſeveral water channels, but quite dry at this ſeaſon of the year; at three P. M. encamped.

Freſh north-weſt wind; makes it very cold for the Arabs, and with a very large fire of deſert weeds they had made to windward of my tent, had ſet fire to my tent ropes, but waking prevented further miſchief, only the fall of my tent. Decamped at a quarter paſt ſix, and encamped at a quarter paſt four, P. M. under a hill of alabaſter.

Very cold, but pleaſant; at ſix A. M. decamped, and at a quarter paſt nine came to Ferraſche, where are two wells of ſpaw water, which the camels drink greedily, but very diſagreeable to the noſe; the wells are cut out of the alabaſter rock, about twenty-five feet deep, and have been a work of great labour; we found here the freſh dung of a number of camels, ſo ſuppoſe that the deſert Arabs have been here yeſterday; ſtaid here about three hours to refreſh the camels, and then travelled until three, P. M.

Months	Days	Day Mar.	Places Names	Courſe corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	16	1	Giboul Buſſhier is the particular Name	SE by E	8	45	$19\frac{5}{8}$	18725	No Water
			to						
	17	1	Dickaynia	E S E	8		18	17120	Several Wells of bad Water
			to						
	18	1	the Deſert on the rout to Routgaugh	SE by S	3		$6\frac{6}{8}$	8025	No Water

R E M A R K S.

Fine pleaſant morning, wind ſoutherly; at a quarter paſt ſix all in motion; the Arabs find it very cold, but to me pleaſant; my flux continues, but not ſo ſevere; wiſhing to aſcertain the exact diſtance between Aleppo and Bagdat, I have taken a good deal of pains, and made an amuſement for ſelf and ſervants in counting the camel's paces every time ſhe lifted the right foot, and found as follows. The deſert being full of ſmall ſhrubs, they continually graze as they march: in ſome places their favourite ſhrub is more plenty, then there is a good deal of time loſt. Little grazing 2240 paces in the hour; middling grazing, 2120; good grazing, 2060; medium 2140 per hour. I alſo meaſured many of their paces, and found on a medium five feet ſix inches, and for thirty hours, his medium travel was two Engliſh miles and a quarter per hour; I alſo walked a good deal, and found, that loaded camels in a caravan, of more than fifty, can never exceed two miles and a quarter per hour. By the above computation my journal is regulated. Encamped at three P. M. 16th. The 17th decamped at a quarter paſt ſix A. M. and encamped at two P. M. the 18th being Saturday, Mr. Rubin prevented the ſheik from moving until one P. M. two ſtrange Arabs came into our encampment, and they were permitted to go away, as they were believed ſpies. Mr. Rubin conſented to move three hours out of the common track, where we encamped, and had no diſturbance from the tribe the ſpies belonged to.

Cloudy

Months	Days	Day Mar.	Places Names	Courſe corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
			to						
Nov.	19	1	Routgaugh	S E	8		18	17120	No Water
			to						
	20	1	Quoerlaſtep	ESE ½ E	8	30	19 4/8	18190	Little Rain Water in the Rocks
			to						
	21	1	Gelta	E N E	9	15	20 6/8	19970	No Water
			to						
	22	1	Anna	NE by E	9		20 2/8	19260	Euphrates
	23	1	Paſſed from the Northward of the Town to the South.	S E	1	30	3 3/8	3210	Dittoalong the Banks
			Encamped						
	24		Remained encamped						

R E M A R K S.

Cloudy weather, and cold; at a quarter paſt ſix decamped; a very romantick plain, with ſome aſcents, or ſwells; and at about eight miles to the north-eaſt, ſaw the Euphrates; we have been in its neighbourhood three days, but our people do not chooſe to go too near, as the tribes of Arabs are along it, on account of their flocks; at two P. M. encamped.

Small rain to-day; at half paſt ſix A. M. decamped, and had a full view of the Euphrates, north-eaſt; the banks appear rugged, and in ſome places very high; found ſome rain water under a broken alabaſter hill; ſoon drained by the camels; encamped at three P. M. a camel was butchered to ſave his life, to the great joy of the Arabs, who are very fond of camels fleſh. Decamped at ſeven, being very cold; at four P. M. encamped cloſe to a range of chalk hills, which is very ſoft, and crumbles like whiting.

Very cold morning, wind north-weſt; it was ſeven A. M. before we were off our ground; at ten A. M. paſſed two hills, look like kitteſauls, computed ten miles from Anna; paſſed ſeveral aſcents and deſcents, and many hills of chalk; the moſt romantick country I ever ſaw, many of the hills of old ſtone, that are full of cavities; at a diſtance it has a pretty effect, and looks as if cultivated, but when you draw near it, is a diſmal object. At three P. M. came to a riſing, where we firſt diſcovered the

Months	Days	Day Mar.	Places Names	Courſe corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	25		Croſſed the Euphrates						
			to						
	26	1	DerMahomet	S S E	5		$11\frac{2}{8}$	10700	Encamped along the Euphrates
			to						
	27	1	El Maſace	S E by E	7	30	$16\frac{7}{8}$	16050	DittoDitto
	28	1	From Maſace left the Caravan, and with 13 light Camels travelled expeditiouſly to Ther Thur	S E by E	9	45	$31\frac{5}{8}$	25350	Left the Euphrates No Water

REMARKS.

the Euphrates, and the town of Anna along the borders, all which was delightful, and a feaſt to the eye of a traveller juſt coming off the deſert. Anna has a number of date trees, which is a pleaſant diverſity from barren rocks, and a flat deſert with ſmall ſhrubs. As my paper allows me to give but ſhort extracts, I have ſelected the moſt neceſſary for a traveller. We encamped very regularly, the ſheik having light camels, went ahead, and pitched the ground for me and family, which was always to the eaſtward, being the firſt to ſet off on the line of march; the reſt formed a circle, the camels and baggage in the center for a citadel; in caſe of a ſerious attack, I had learned all the Arabs two words, drughroo and bono, to ſerve as watch words in caſe of an attack in the night, not otherwiſe being able to diſtinguiſh the Arabs of the caravan from the deſert Arabs; they were ſo expert, that every one when on guard, uſed to repeat either drughroo or bono, and the other would anſwer; this I particularly recommend to the traveller, for his own ſafety, and the Arabs of his caravan, in caſe of being attacked in the night; and coming out of his tent in the dark without a watch word, it will be impoſſible to know friends from foes. The 28th perſuaded Mr. Rubin to ſet off with twelve light camels for Bagdat, that I might prepare for my journey to Buſſara; now the difference was diſcovered, we travelled at the rate of three miles and a quarter per hour, and continued ten hours on the march; alſo were able to

haſte

Months	Days	Day Mar.	Places Names	Courſe corrected	H	M	Computed Eng. Miles	Camel Paces	Where Water
Nov.	29	$1\frac{1}{2}$	To the northward of Bagdat Salt Plain	S S E	9	20	$30\frac{2}{8}$	24260	No Water
			Deſert from the Salt Plain in the Night	S E	6		$19\frac{4}{8}$	15600	Well Water
	30	$1\frac{3}{4}$	Over a level Deſert, and the beaten Track of the Salt Caravans	S S E	8	30	$27\frac{5}{8}$	22100	Paſſed two Wells of tolerable Water
			Same Tract in the Night	S by E	3	30	$11\frac{3}{8}$	9160	Suppoſe there is Water, but being Night could not ſee
Dec.	1		over A very level Deſert, and the beaten Track of the Salt Caravans to Bagdat	S by E $\frac{1}{2}$ E	9	30	$30\frac{7}{8}$	24700	Several Wells and reſervoirs of good Water
		$23\frac{3}{4}$			186	32	$466\frac{7}{8}$	422840	River Tigris

R E M A R K S.

haſte forward in the night, and I declare I was not more fatigued than in keeping company with the caravan. We arrived at Bagdat the 1ſt of December, and the caravan did not come in until the 6th at night, juſt the day before a grand feſtival, which detained me three days before I could get my effects from the cuſtom-houſe; its now verified, that with the light travelling caravan which I had paid for, and ought to have had, I ſhould with eaſe have reached Bagdat in ſixteen days; all this I through a linguiſt at Bagdat explained to Mr. Rubin, who only ſmiled at the relation, and ſaid, its true the Arabs did not behave well, but he had no fault; I only hope that the old Turk, Amond Ackmet Agely, will give Mr. Robert Abbott a clear account of all he knows, and if its true what he has depoſed to me of Rubin, his character ought to be known, that my worthy Aleppo friends may not be deceived by a man who has their confidence.

The Aleppo gentlemen have great merit in their civilities, and kind aſſiſtance to travellers for the deſert, and neither ſpare themſelves, time, nor good offices to accommodate them in the beſt manner they are able; of courſe we ſhould not only be thankful, but live in hopes to ſhew our gratitude. I do not think I ſhall ever attempt the ſame rout again, ſtill there may be many neceſſitated as well as I have been, for thoſe I wiſh my remarks may be ſerviceable, and in the latter part of theſe ſcraps

ſcraps I have made ſome hints for the traveller to attend to, and which he will find uſeful.

Days of travelling. Say 24 days, making 7 hours 50 minutes per day, and $19\frac{7}{8}$ miles each day: with light camels I went 151 miles in 46 hours, which is $3\frac{1}{4}$ miles per hour, and was not near ſo much fatigued as creeping two miles each hour; and had my caravan conſiſted of thirty light camels, we ſhould with eaſe have reached Bagdat the 16th day inſtant; what detention the loaded caravan has been! we left them the 28th, and reached Bagdat the 1ſt, and they did not come in until the 6th; its true we travelled 9 hours 30 minutes of our time in the night. Mr. Rubin and his ſheiks have been the occaſion of a detention to me of forty-two days, by which I have loſt three opportunities in getting forward; firſt in joining my friend Stevenſon, who waited at Buſſara for me until the 18th of December, and then he took his paſſage in a large convenient trankey for Maſcat. Second, I miſſed a paſſage in a large ketch, which ſailed the 16th December for Busſhire and Bombay. The 24th of December, three days before my arrival, the Mercury Packet, Capt. Forbes, belonging to the Honourable Eaſt-India Company, ſailed from Buſſara for Busſhire and Bombay; this was a capital diſappointment. In hopes to overtake her at Busſhire, I took my paſſage the 29th, ſame trankey, and the 31ſt December was near being wrecked in the river, in a hard gale of wind from the ſouth-eaſt, which continued four days, with heavy rains, by which I got a cold and ſlow fever, and did not arrive at Busſhire.

The

The underwritten declare to have agreed with Sheik Mahommed El Fehairy, and Sheik Mahommed Mamtavy, to conduct me to Bagdat, with twenty guards properly armed, and four friendly Arabs from the desert, of the different tribes we are likely to meet, and I am to give them two hundred and ninety-five zurmacobs, or sequins, in lieu of every expense and charge attending the journey, and the above to be paid as follows, ninety-five sequins at Aleppo, on signing this agreement, and one hundred sequins the day of departure, and the last hundred sequins on my safe arrival at Bagdat. The above-named two Sheiks are to provide for self, servants, and baggage, five camels, and they engage to leave this place in twenty-five days from this date, but in case of their not being able to procure the four friends to accompany me, they then agree that I am to deduct eighty sequins from the above named sum of two hundred and ninety-five.

Dated in Aleppo this 28th September, 1780.

Signed,

R. H.

Addition. Should the above-named sheiks take any goods with them, they oblige themselves to take only eight loads, and they are not to exceed one kintall of Aleppo for each camel.

Signed R. H. and solemnly agreed to by the sheiks, in the presence of Mr. Rubin, Mr. R. Abbott, &c.

The before-mentioned was the agreement, thought full and ſufficient by my friends at Aleppo, which might have been ſufficient with honeſt men; how far the above gentleman has complied with it, I will relate, adhering ſtrictly to the truth, which has come under my own knowledge; and what I advance as hearſay, I ſhall mention the names of the parties, who I believe can clearly prove their aſſertions.

To my own knowledge Mr. Rubin detained my caravan eight days, firſt at ſetting off, four, from the 3d of November till the 7th, on the rout to Anna two ſabbaths; at Anna two days, a ſabbath, and refreſhing himſelf. Mr. Rubin, a Jew merchant of note at Aleppo, was the perſon whom my friends applied to for procuring guards, and guides, to eſcort me over the deſert; on his being ſent for, he pretended the difficulty and fear in obtaining any; at the ſame time he was in treaty with the ſheiks he brought for me, to procure him twenty camels and guards to go with goods to Bagdat; and ſome days after his firſt viſit, he brought the two above ſheiks, and ſaddled me with the whole coſt and charge of a caravan, chiefly loaded by himſelf, and friends, who were eaſy whether they arrived in November or January: and in the room of a light travelling caravan of thirty camels, it conſiſted of eighty-ſix, ſixty of which were loaded with the full weight of ſix hundred pounds; ſo that we were thirty days from Sperree to Bagdat, which is evident could have been performed in ſixteen days, with light travelling camels, (vide journal.)

Beſides

Befides Mr. Rubin was the occafion of fifteen days detention at Aleppo, on account of his holidays, &c. from the 23d of October, until the 7th of November; the excufes that were made, that the friendly Arabs were not arrived, were falfe, as they never intended having but two; that we had only one friendly Arab, was proved, when two ftrange Arabs came into our camp at Dickaynia; eighty fequins was paid for four, which ought to be returned. As this can be proved by Amound Achmet Agily, who was the beft guide and guard we had, I gave him a line to Mr. Robert Abbott, (who I hope will be able to procure fome fatisfaction from the fheiks, that have fo grofsly impofed on me) to endeavour putting a ftop to thefe mock agreements, calculated for the advantage of a fet of rich Jew merchants: and if the fheiks will not enter into a reafonable penalty, to perform their contract, travellers muft not expect to procure light camels, or to travel expeditioufly; and to prevent the enormous expenfe and diffatisfaction, they muft wait the general caravans, when they will know at fetting off what they are to expect.

Places Names	Miles	Hours	Minutes
Bagdat to Azad	13	4	30
To Berranefs	6	2	
To Scandera	7½	2	30
To Mahavil	12	4	
To Hillah	11	3	45
To Emmam Ali	30	10	

Rout from Bagdat to Sammeva, with loaded Jack Affes, or Mules; they carry about 150 ℔ Luggage each, and you fit like a Baker with two Panniers.

A Fine beaten road, and near the Tigris. Azad is a caravanfera, and a well of water, with twenty or more miferable Arab huts.

We put up for the night at Berranefs; it is a very fpacious caravanfera, and two wells of good water, with a number of Arab huts.

Scandera, a very miferable caravanfera, with a well of water; the Arabs huts in ruins.

A fine large Arab village, with a good run of water, let in from the Tigris; a good caravanfera, and a mofque.

Hillah, a very confiderable frontier town, belonging to the Turks; here you pafs the Euphrates, over a bridge of thirty-two boats; and now you leave this part of Mefopotamia; we have been near feventeen hours: with horfes and light baggage it may be performed in about twelve hours.

Emmum Ali is a famous town, with a grand mofque, with two minarets all gilded; this town is faid to have the great Ali, fon-in-law to Mahomet, buried here, and is as much frequented as Mecca.

Places Names	Miles	Hours	Minutes
To Ramahie with Horſes loaded	20	6	
Sammeva	52	16	

REMARKS.

An Arab town called fortified, with mud walls, and turrets; juſt ſtopped to refreſh, and ſet off in the night, as the inhabitants are reputed robbers. Take water and proviſions, as you have fifty miles a barren deſert, and no water; and you paſs many Arab tribes, none of them to be truſted, ſo endeavour to paſs them in the night, and be on your guard; have leading halters to the baggage horſes, and let the ſervant lead them in the night.

A large ſtraggling Arab town, called fortified, without guns or works, built along the Euphrates; and the river is as broad here as about London-bridge. This is a very proper place to take water for Buſſara; but the Arabs are the moſt impoſing people I ever met. I arrived alſo at a very diſagreeable time; the Baſhaw of Bagdat having a war with the neighbouring Arabs, he had preſſed all the boats, and I was detained four days before I could procure a boat, the ſize of a common canoe, for which I was obliged to pay fifty dollars; the crew and boat were not worth half the money.

We were 48 hours 15 minutes from Bagdat, or five days and one night, and tried jack aſſes, mules, and horſes, but with light baggage and horſes you may perform it with eaſe in four days.

		Miles
It makes the diſtance from Aleppo to Bagdat		466
From Bagdat to Sammeva	— —	151
From Sammeva to Buſſara by water	—	257
		874

874 Engliſh miles, and as H. took a good deal of pains in computing the diſtance, he is certain of being right.

Now with dromedaries and good Arab meſſengers, from Aleppo to Bagdat, they make the rout without any extraordinary fatigue, in twelve days; and freſh meſſengers at Bagdat, for Summeva, four; boats ready there, properly equipped, four to Buſſara, allowing ſome detention: ſo that in twenty days your expreſſes may be conveyed, and without any extraordinary exertion, diſpatches of conſequence, one this way, and the other direct over the deſert to Buſſara.

Paſſage from Sammeva, in a long narrow-built boat, like a canoe, called a muſhook, with a miſerable cockſwain, and two boat-men, that could eat rice, mutton, and ghee, and ſmoke from morning to night. After the ſecond day, finding the crew could not manage the boat, nor keep her off the banks of the river, I took charge of her, and with three volunteers I had engaged at Bagdat, my Aleppo ſervant, and Indian, we made ſhift to manage her very well, and the Arabs were very well ſatisfied to remain inactive.

Thurſday the 21ſt December, at half paſt ten A. M. left Sammeva, until Friday ſix A. M. is - - }

Friday the 22d ditto, from ſix A. M. until Saturday ſix A. M. - - - - - - - - - - - }

Saturday the 23d ditto, from ſix A. M. until eight P. M. obliged to haul aſhore on account of wind and rain - - - - - - - - - - - - }

Sunday 24th ditto, detained by the flood, and freſh eaſterly winds, ſeven hours - - - - - }

Monday the 25th ditto, ſtrong flood tides and contrary winds, only made - - - - - - - }

Tueſday the 26th, half paſt ten A. M. until four P. M. a fine freſh gale, northerly - - - - }

Hours

Hours	Minutes	Miles per Hour	Miles	Courſe
19	30	2	39	E S E
24		2½	60	E by S
13		2¾	35	Eaſt
17		3	51	E by S
15		3	45	SE by E
5	30	5	27	S byE
94 Hours			257 Miles	

This paſſage is a very extraordinary one, as we did not advance as faſt as the ſtream runs, owing to our apparatus and a bad crew: as the river was not broad, we were the two firſt days brought up againſt the banks of the river, from ſide to ſide, by which much time was loſt; but a tolerable boat with four oars, and eight men to ſpell each other, would with eaſe make the paſſage in three days, and part of two nights. In returning from Buſſara, it muſt be very difficult in tracing, on account of the banks having many high ſhrubs, and buſhes, and alſo a great number of openings, cut by the Arabs, to let the river in and out of their grounds; this would greatly retard your progreſs, and I have a very deſpicable opinion of Arabs activity. There is no flood above thirty miles from Buſſara, but in the ſprings, and without the wind is freſh eaſterly, it is not ſtrong, ſo that the return meſſengers muſt go by land from Buſſara to Aleppo, but by Bagdat from Aleppo, if the road is clear to Sammeva, then by water; an European reſident will be neceſſary at Bagdat; little dependence on Armenians, or country ſervants.

R. H. found on this rout over the Little Deſert of Arabia, many diſagreeable circumſtances that might have been avoided, had any of the numerous travellers left their remarks with a friend at Aleppo, which I hope they will do in future; H. now begins the example, and as he took ſome little pains in obſerving how remedies could be applied to prevent thoſe that may follow him, from getting into a train of difficulties which he experienced, if travellers will only pay a little attention to the

the following remarks, they may paſs over with ſome degree of pleaſure, and eaſe the mind, to counterpoize the fatigues of the body. A ſingle gentleman intending to go via Buſſara to the Eaſt-Indies with diſpatches, is to obſerve two periods for his proceeding from England: firſt, if he ſets off from the beginning of Auguſt to February, he ought to proceed via Vienna, Conſtantinople, and Aleppo, by land; to Vienna the poſts are tolerably agreeable, and he can get reſt in his chaiſe; but from thence to Aleppo will be very fatiguing to a perſon not accuſtomed to riding, as he muſt travel the whole way on horſe-back; ſo let him conſider this before he ſets off, and provide himſelf with a comfortable ſaddle. If he leaves England from the beginning of March to the laſt of July, he will find at Trieſte, Venice, or Leghorn, a conveyance by ſhipping to Cyprus; but I muſt adviſe, that a month, or at leaſt a fortnight before he ſet off, he write to Trieſte, Venice, and Leghorn, to a good houſe, deſiring they will make inquiries at what time the firſt veſſel is likely to ſail for Cyprus, Alexandria, Alexandretta, or Lathecia, and if no veſſel is yet determined in going there, then deſire they will inquire if a ſnug veſſel can be procured on freight, directly to Lathechie, or Cyprus, and the terms, and that they will be as expeditious as poſſible to forward this anſwer to your friend at Vienna, to remain until your arrival, you will act according to your intelligence; and ſhould it ſo happen that you are early in April, and there is no appearance of a veſſel going, or procuring on freight at either of the above-mentioned ports, then you muſt not heſitate, but puſh on by land. Your baggage

muſt

muſt conſiſt of only two middling portmanteaus, and a port folio letter-caſe for your papers; two good Engliſh muſkets, and two pair of piſtols for yourſelf, and ſervant from Aleppo; if you have more baggage, you will find it very inconvenient; having the Eaſt-India Company's protection, you will be aſſiſted by the conſul, and gentlemen, and they will uſe their beſt endeavours to procure you every neceſſary. On your arrival at Aleppo, requeſt the conſul will order ſix light camels or dromedaries, four Arabs to accompany them, and two of his beſt meſſengers, with horſes; and if it is the cold ſeaſon, hire a horſe for yourſelf, otherwiſe ride a camel, and get a proper ſaddle, fitted agreeable to my remarks to Mr. Robert Abbott, and remember to take ſtore of water from the town; your principal want is a good linguiſt, he may act alſo as a cook for ſuch things as you may want, the principal part of your diet being tea and biſcuit, cold tongue, beef, or heating your fried mutton. If your meſſengers are good, they may prevent your falling into any conſiderable tribe of Arabs, who keep a very indifferent look out: and as you muſt conſtantly in the day time keep one of them a mile or two ahead, looking out, and mounting every ſwell that is in your rout, where they can have a clear look around them; of courſe, if any Arab encampments are diſcovered, it is only altering your rout in time, and making a circuit round them; have ſignals to yonr advanced meſſenger; if he wants you to ſtop, let him put his handkerchief on his ſpear, and wave it, until he ſees you ſtop, then let him advance to reconnoitre, but be careful not to go too near to be perceived; and ſhould his

his fears turn to bufhes, or fhadows, he may again hoift his handkerchief on his fpear, and keep it flying as a flag, until he perceives you begin to advance again. This is to prevent your lofing more time than is neceffary, by waiting for the Arab going backward and forward. Should you difcover a large encampment of Arabs a-head, and the defert on each fide quite level, that it would be difficult to take a circuit without a probability of their feeing you, you had better ftop in time, and remain till dark, and then you will fee their fires, and pafs them accordingly; you and your fervant, or linguift, fhould be well armed, your Arab meffengers lances and match lock, as alfo your cameliers, making together eight. Two hours before you expect arriving at the principal watering-places, difpatch one of your meffengers forward to reconnoitre, giving him particular orders to be very circumfpect, and not to advance too far, until he fees the coaft clear, and let him repeat the fignals as before-mentioned, or any other you may think better; remember always to have one meffenger near you, for any fervice you may have for the horfes: and when you have nearly advanced to the watering-place, ftop your camels until your difpatched meffenger makes you the advancing fignal, or returns to you with an account of what he has feen; and if he has difcovered a confiderable tribe of Arabs encamped, you muft then confider if you can hold out for water, until you reach the next place, if you cannot, then advance with a proper fpirit, keeping clofe together, and prepared for the worft; always on guard, bnt let prudence direct your actions, both with the Arabs

under

under your command, and alſo to ſtrangers. Theſe latter muſt never be allowed to come nearer than thirty yards, and always be careful of permitting them from falſe pretences, to get within the length of their ſpear, and if they advance, tell them to keep their diſtance, and by your linguiſt, whom you muſt let mount the meſſenger's horſe, let him advance and ſpeak to the Arabs friendly; firſt to inquire where the ſheik is; when he comes, tell him you are a ſoldier going to Buſſara; that you have no merchandiſe, or any thing but letters to your friends, and ſome proviſions; that you look upon all the Arabs of the deſert as your friends, and that if you find him ſo, you will tender him a preſent; that you deſire he will not moleſt you in the watering, and will give orders to his people not to approach too near your baggage; and to convince him that what you ſay is true, you are ready to allow him to ſend two of his truſty people to look over all the baggage, and they ſhall be treated kindly. This appears to me to be the only mode to deal with conſiderable tribes, wherever you may meet them, either on the deſert, or at the watering-places; act always with ſpirit and reſolution, keeping prudence for your guide; and remember before you ſet out from Aleppo, to get your friends there to inform your meſſengers, Arabs, and ſervants, that they muſt on no pretence whatever enter into diſpute, or give bad language to the Arabs you may meet; if they do, by your linguiſt informing you the ſame, you will, if the ſheik of the tribe requires it, deliver up the delinquent, to be puniſhed by the ſheik's orders, agreeable to their own cuſtoms; this

caution

caution may be of general good, as your servants under your protection often act very improperly, from a belief you will take their parts: much depends on your linguist; first, that you understand each other, and that he is always careful to explain your orders, and not confound them with his own notions or prejudice. "I must say I have a very low and indifferent opinion of "the Arabs, however, it would be cruel in me to con-"demn the whole tribes, on account of those few I have "had dealings with. And I have been credibly in-"formed by a gentleman who has resided long among "them, that they have many valuable good qualities, "intermixed with the bad, and that they are remark-"able for mercy to their bitter enemies; that they are "neither cruel, or revengeful. Robbing is their trade "by profession; still they do not call taking your pro-"perty, robbing, it is only a tax they think their due, "as proprietors of the desert, and they appear fully "satisfied in receiving small presents, which they will "always insist on when they can: and it is remarkable, "that after they have robbed you of every thing, go "immediately and crave their protection, and they will "cover your nakedness, and give you a part of the "same fare they have themselves, and keep you with "them until they can set you forward with another "tribe on your route. When drove to necessity they will "fight, but chiefly to defend themselves, for they are "in all their measures very careful of being wounded, "as the loss of either man or beast lessens the conse-"quence of the sheik; so much for their characters."

The above principles of the Arabs make it appear, that they will always avoid extremes, ſo that when your force is not ſufficient to put them at defiance, behave with ſpirit and prudence, and treat with them with arms in your hand; as they never quit their ſpear, you ſhould never ground your muſket while they are near you, and keep your piſtols loaded in your girdle. At Aleppo provide yourſelf with Arab coats, ſugar, and toys proper for the Arabs, to the amount of one hundred piaſtres, and with a few hundred in caſh, you may ſatisfy many tribes; if you have no occaſion to give the preſents, you may always turn them into caſh at Bagdat or Buſſara. Theſe are the hints that occur to me at preſent, and can be greatly improved on by the gentlemen at Aleppo; and if every gentleman that either goes or returns over the deſert to Bagdat or Buſſara would communicate the moſt remarkable events he meets with in his route, and leave them with the chief at Buſſara, and conſul of Aleppo, I doubt not but in time the deſert will be as eaſily paſſed as any of our Engliſh foreſts, heaths, &c. and leſs liable to collectors than they are. Theſe remarks are calculated for only one European perſon, if more, the greater your force, and it is only adding a camel more, proviſion, &c. in proportion; and if a gentleman chooſes to go in company of a caravan, you have only to be careful in having a good ſaddle and Aleppo water, a horſe in the cold ſeaſon, with a greyhound and hawk, and you may have courſing every day; the whole deſert being full of hares and rabbits.

Your Aleppo baggage, if you travel expeditiously, muſt conſiſt of the following, and do not upon any account lumber yourſelf with a ſingle unneceſſary article.

Firſt, a ſoldier's tent, with two poles eight foot long, and one ridge pole, with thick canvaſs; if not procurable, then double dungree: this will hold five to ſleep in, and four may ſit very well; it will keep out hard rain, and the dews; ſet up and taken down in five minutes, and carried by a child. With a caravan you may indulge yourſelf with a bell tent, hanging cot, camp table, chairs, &c. &c. as you are to have ſome Arab great coats, they will ſerve you for bed, rug, and pillows. Rice and bread ſufficient for twenty days. Meat for your camellers and meſſengers. Half a ſheep each European, fried down in butter. Some dried tongues. Corn'd beef. Plenty of coffee, tea, and ſugar. Eggs. Tobacco for yourſelf and Arabs. Lantern and twenty candles, ſteel, tinder, and matches. Tea kettle, coffee pot, rice pot, and frying pan. Drinking cup. Barley for your horſes. Four ſkins of water, and two holders. Two large ſkins for your horſes water. You will never be above three days in travelling expeditiouſly, from watering places for your cattle. Vide journal.

FINIS.

The reader is desired to correct the following ERRATUM.

Page 57 line 9 for 887th, read 923d